

ENCHIRIDION

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Containing *Taylor*
INSTITUTIONS,

DIVINE, Contemplative.

Practical.

Jay Ethical.

James MORAL, Oeconomical,

Political.

BH Written by

BRU FRA. QUARLES.

L O N D O N,

Printed by *W.W.* for Thomas Helder

at the *Angel* in Little Britain,

MDCXCIII.

W. B. cat

X 1606/832.

25



J. Quaker



What heere wee see is but a Graven fa
One by the shadow of that brittle ca
Wherein were treasur'd vp those Gems whic
Hath left behind him to Posterity

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Jayn Taylor

Wm



T O

The glorious Object of our Expectation,

CHARLES,

Prince of WALES.

S I R,

WHen Subjects bring Presents to
their Princes, 'tis not because
their Prince wants them, but that
Subjects wants better ways to express
the bounty of their unknown affections:
I know your Highness wants not the best
means that all the World affords to
ground and perfect You in all those
Princely Qualities, which ~~will~~ ^{will} the
hopeful Son of such a Royal Father; yet
the boldness of my zeal is such, that no-
thing can call back mine Arm, or stay
the progress of my Quill, whose emulous
desire comes short of none in the expres-
sions of most loyal and unfeigned affecti-
on. To which end, I have presum'd to
consecrate these few lines to your illustri-
ous Name, as Rudiments to ripen (and
they will ripen, with your growing youth,

The Epistle Dedicatory.

if they but feel the Sunshine of your gracious Eye. My Service in this Subject were much too early for your Princely view, did not your apprehension as much transcend the greatness of your years; the forwardness of whose spring thrusts forth these hasty leaves. Your Highness is the expectation of the present Age, and the point of future hopes: and cursed be he that both with pen and prayers, shall not be studious to advantage such a high-priz'd Blessing: Live long our Prince; and when your Royal Father shall convert his Regal Diadem into a Crown of Glory, inherit his Vertues with his Throne, and prove another Phœnix, in succeeding Generations: So

Prayed for, and Prophesied,
prayed By

Your Highness's most Royal,

and most humble Servant,

F. R. A. QUARLES.





TO THE READER.

ALL Rules are not calculated for the Meridian of every State. If all Bodies had the same Constitution: or all Constitutions the same Alterations; and all Alterations the same Times, the Emperick were the best Physician. If all States had the same Tempers and Distempers, and both the same Conservatives, and both the same Cures, Examples were the best Directions; and Rules digested from those examples, were even almost infallible. The Subject of Policy is Civil Government; the Subject of that Government is Men; the variable-ness of those Men disabsoletes all Rules, and limits all Examples. Expect not therefore, in these, or any of the like nature, such impregnable Generals, that no exceptions can shake. The very discipline of the Church establish'd and confirm'd by the infallible choice, is not tyed to all Times

The Epistle to the Reader.

or to all *Places*. What we here present you with, as they are no *Rocks* to build perpetuity upon, so they are not *Rocks* to split Belief upon; it is less danger to rely upon them, than to neglect them; nor let any think (in these Pamphleting Days, and Audacious Times of unlicens'd *Pasquils*) I secretly reflect upon Particulars; or look through a Mask upon the passage of these distemper'd Times; far be it off from my Intention, or your Imaginations: My true Ambition is to present these few *Political Observations* to the tender youth of my Thrice Hopeful Prince, which like an Introduction, may lead him to the Civil Happiness of more Refined Days, and Ripen Him in the Glorious Vertues of his Renowned Father, when Heaven, and the succeeding Age, shall stile him with the Name of *C H A R L E S* the Second.



A Table

A Table of the Heads of the First

C E N T U R Y.

Cent. 1.	Chap.	Commander	98
A <i>Literation</i>	6	<i>Councillors</i>	24
<i>Auxiliar</i>	49	<i>Demeanour</i>	15
<i>Ambitious men</i>	79	<i>Deliberation</i>	16
<i>Ambitious natures</i>	59	<i>Disposition</i>	29
<i>Assault</i>	88	<i>Discovery</i>	31
<i>Advice</i>	72	<i>Design</i>	41
<i>Conquest</i>	3	<i>Debt</i>	64
<i>Climatical advantage</i>		<i>Discontent</i>	67
	11	<i>Delay</i>	68
<i>Calumny</i>	12	<i>Deserts</i>	92
<i>Composition</i>	13	<i>Experiments</i>	26
<i>Conspiracy</i>	19	<i>Exaction</i>	28
<i>Correspondency</i>	21	<i>Exuls</i>	50
<i>Custom</i>	35	<i>Encouragement</i>	71
<i>Conquest</i>	36	<i>Fortress</i>	30
<i>Civil commotion</i>	37	<i>Foolish confidence</i>	38
<i>Courage</i>	43	<i>Fortress</i>	62
<i>Castles</i>	45	<i>Foreign King</i>	66
<i>Clergy</i>	54	<i>Foreign Humours</i>	85
<i>Coverousness</i>	90	<i>Foreign Inclination</i>	99
<i>Counsellors</i>	60	<i>Hearts of Subjects</i>	42
<i>Commanders</i>	65	<i>Hierarchy</i>	61
<i>Clemency and Severity</i>		<i>Hunting</i>	80
	70	<i>Invasion</i>	2
<i>Commission</i>	83	<i>Fust War</i>	20
<i>Church Government</i>	89	<i>Idleness</i>	22
<i>Confidence</i>	94	<i>Liberality</i>	17
<i>Clemency & Severity</i>	81	<i>Leagues</i>	76

The Table.

Love and fear	95	Religion	48
Mixt Government	7	Resolution	55
Money	10	Religion	57
Manufacture	47	Repute	97
Neutrality	23	Strength of Parts	5
Nobility	25	Successor	27
Necessity	69	Strength to keep	37
New Gentry	77	Scandal	44
Nobility	58	State-change	51
Opinion	75	Secrecy	74
Order and Fury	93	Scruples	78
Piety and Policy	1	Situation	81
Peace	40	Sudden resolution	87
Pillars of State	46	Times	8
Prevention	52	Timely War	18
Pleasures	56	True Temper	32
Peace	63	Treachery	73
Popular Sects	84	Variance	53
Quo Warranto	100	Vertue	91
Rebel	4	War in league	9
Rewards and Punish- ments	14	War Offensive and De- fensive	33
Reformation	39	Weighty Service	96

A Table of the Heads contained in The Second CENTURY.

Cent. 2.	Chap.	Affections	25
A ction	4	Affliction	36
Action	5	Affliction	38
Affections	16	Anger	37

The Table.

	Acquaintance	44	First	89
48	Acquaintance	45	God	28
55	Advancement	49	God	30
57	Advantage	54	Gift	63
97	Anger	60	Grace	66
s 5	Advice	64	Giver	85
27	Anger	67	Honour	21
37	Apparel	79	Honour	47
44	Affection	94	Honour	72
51	Action	98	Honour	82
74	Brother	42	Happiness	83
78	Charity	2	Heaven	99
81	Care	24	Ignorance	8
87	Company	29	Ignorance	92
8	Custom	65	Love	7
18	Charity	70	Love	14
32	Confession	76	Loss	53
73	Censure	81	Luxury	74
53	Child	87	Money	10
91	Ceremonies	88	Money	35
9	Child	97	Moderation	73
d De-	Daughter	56	Mysteries	90
33	Death	100	Mother	95
96	Death	84	News	51
	Evil	40	Oppression	61
ed in	Enemy	68	Promise	1
	Evil	78	Pleasing	6
	Faith	11	Pride	9
	Fancy	15	Possession	20
25	Friendship	26	Passion	32
36	Friend	52	Prosperity	33
38	Faith	59	Passions	39
37				Popularity
Ac-				

The Table.

Popularity	41	Swearer	50
Passion	46	Sin	71
Prosperity	57	Servant	93
Prayer	62	Time	27
Puritan	91	Trembling	34
Pride	96	Theology	35
Riches	17	Thy self	43
Reason	19	Treasure	77
Reason	22	Undertaking	3
Religion	31	Vow	23
Recreation	80	Valour	59
Redemption	75	Work	13
sinful custom	12	Wrong	69
Souls progress	18	Wrong	86
Sin	48		

A Table of the Heads contained in

The Third CENTURY.

Cent. 3.	Chap.	Children	37
A rgument	22	Conversation	47
Alms	38	Copy-Book	58
Actions	48	Charity	71
Apparel	67	Censure	78
Argument	69	Conscience	90
Adversity	97	Discourse	5
Banishment	7	Drunkennes	14
Beauty	9	Discourse	55
Brother	45	Danger	64
Censure	13	Doubt and Opinion	86
Guild	18	Eucharist	39

E/leem

The Table.

50	Esteem	87	Merit	54
71	Exercise	91	Magistrate	65
93	Familiars	17	Magistrate	88
27	Fasting	79	Obloquy	17
34	Festival	83	Pains	1
35	Gift	61	Poor	15
43	Good	63	Poor	21
77	God	92	Priest	24
3	Harlot	26	Patience	34
23	Heir	28	Point	75
59	Honour	51	Providence and Expe-	
13	Hope	62	rience	88
69	Hope and Fear	77	Repentance	25
86	Ideot	16	Resolution	35
	Journey	30	Reproof	42
	Intention	36	Rest	49
in	Justice	72	Riches	50
	Innocence and Wisdom	Reproof		52
		82	Saviour	6
	Knowledge	73	Sin	12
37	Knowledge	81	Silence	57
47	Laughter	3	Servant	60
58	Lyer	4	Sabbath	76
71	Law and Physick	19	Soldier	84
78	Love	46	Silence	93
90	Library	85	Treasure	29
5	Love	95	Tongue	32
14	Mysteries	20	Traffick	40
55	Mercy	23	Theft	56
64	Money	31	Table	65
86	Multitude	41	Theology	72
89	Mirth	44	Truth	99
m				Vertue

The Table.

<i>Vertue</i>	8	<i>Well-doing</i>	4
<i>Vanity</i>	33	<i>Words</i>	6
<i>Undertaking</i>	53	<i>Wages</i>	7
<i>Vertue</i>	59	<i>Wisdom</i>	8
<i>Wife</i>	2	<i>Wisdom</i>	10
<i>Wedlock</i>	11		

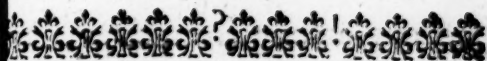
A Table of the Heads contained in The Fourth CENTURY.

Cent. 4.	Chap.	Enoy	
A ction	12	Example	60
Affection	61	Exercise	8
Banquet	70	Estimation	88
Contentedness	10	Fear	19
Content	13, 20	Folly	22
Church	33	Fear	38
Confession	35	Forgiveness	64
Cross	41	Frugality	75
Commendations	58	Friend	103
Calling	74	God	86
Circumspection	77	Giver	8
Common place books	78	Glory	47
Complaint	94	Gift	52
Child	99	Give and Forgive	57
Demeanour	1	Gaming	59
Drunkenness	2	Humiliation	11
Death	37	Heaven	30
Death	53	Humility	34
Demeanour	56	Humane writings	65
Discourse	73	Heir	98
Devotion	85	Infamy	5
		Impropriations	

The Table.

49		19	Philosophy	46
68	Impropriations	23	Praise and Censure	50
70	Ignorance	27	Reputation	25
80	Idleness	83	Repentance	45
100	Fest	4	Repentance	31
	Knowledge	62	Recreations	49
	Knowledge	26	Rules	72
ned in	Knowledge	67	Reversion	87
Y.	Loss	71	Sin	5
	Loss	80	Security	60
24	Letters	36	Safety	63
66	Language	90	Superstition	69
81	Last Sin	6	Scoffs	68
88	Magistracy	21	Scripture	89
15	Man	40	Scripture	93
22	Marriage	42	Style	97
38	Magnanimity	48	Truth	9
64	Misery	91	Theft	14
75	Mysteries	92	Tapor	55
100	Name	29	Temperance	79
86	Obedience	41	Tuition	82
8	Obedience	76	To day	45
47	Obsceneness	84	Times	96
52	Opinion	28	Virgin	7
57	Painting	32	Vain-glory	16
59	Praise	39	Use of Creatures	17
11	Prayer	43	Wicked	18
30	Practice	44	Want	34
54	Place			
65				
98				
5				
iations				

E-N-C-H-I-



ENCHIRIDION.

CENT. I.

CHAP. I.

Piety and Policy are like *Martha* and *Mary*, Sisters: *Martha* fails, if *Mary* help not; and *Mary* suffers, if *Martha* be idle: Happy is that Kingdom where *Martha* complains of *Mary*; but most happy where *Mary* complies with *Martha*: Where Piety and Policy go hand in hand, there War shall be Just, and Peace honourable.

CHAP. II.

LET not civil Discords in a foreign Kingdom, encourage thee to make invasion. They that are factious.

factious among themselves, are jealous of one another, and more strongly prepar'd to encounter with a common enemy: Those whom evil commotions set at variance foreign Hostility reconciles. Men rather affect the possession of an inconvenient good, than the possibility of an uncertain better.

C H A P. III.

IF thou hast made a Conquest with thy Sword, think not to maintain it with thy Scepter: Neither conceive that new favours can cancel old injuries: No Conqueror sits secure upon his new got Throne; so long as they subsist in power, that were despoil'd of their possessions by his Conquests.

C H A P. IV.

LEt no price nor promise of Honour bribe thee to take part with the enemy of thy natural Prince:
Assure

Assure thy self whoever wins, thou art lost : if thy Prince prevail, thou art proclaimed a Rebel, and branded for death ; if the Enemy prosper, thou shalt be reckoned but as a meritorious Traytor, and not secure of thy self: He that loves the Treason, hates the Traitor.

C H A P. V.

IF thy strength of parts hath rais'd thee to eminent place in the Commonwealth, take heed thou sit sure : if not, thy fall will be the greater : as worth is fit matter for glory ; so glory is a fair mark for envy. By how much the more thy advancement was thought the reward of desert ; by so much thy fall will administer matter for disdain : It is the ill fortune of a strong brain, if not to be dignifi'd as meritorious, to be deprest as dangerous. .

C H A P. VI.

IT is the duty of a Statesman, specially in a free State, to hold the Common-wealth to her first frame of Government, from which the more it swerves, the more it declines: which being declin'd, is not commonly reduc'd without that extremity, the danger whereof, rather ruins than rectifies. Fundamental alterations bring inevitable Perils.

C H A P. VII.

THere be three sorts of Government, Monarchical, Aristocratical, Democratical; and they are apt to fall three several ways into ruin: The first by Tyranny; the second by Ambition; the last by Tumult. A Common-wealth grounded upon any one of these, is not of long continuance; but wisely mingled, each guard the other, and make that Government exact.

C H A P.

C H A P VIII.

Et not the proceedings of a Captain, though never so commendable, be confin'd to all times ; as these alter, so must they : If these vary and not they, ruin is at hand : He least fails in his design, that meets Time in its own way ; and he that observes not the alterations of the times, shall seldom be victorious but by chance : but he that cannot alter his course according to the alterations of the times, shall never be a Conqueror : He is a wise Commander, and only he, that can discover the chance of Times, and changes his proceedings according to the Times. 24

C H A P. IX.

IF thou desire to make War with a Prince, with whom thou hast formerly ratified a league ; assail some Ally of his, rather than himself : if he resent it, and come, or send in aid, thou hast a fair Gale to

to thy desires : if not, his infidelity in not assisting his Ally, will be discovered : Hereby thou shalt gain thy self advantage, and facilitate thy designs.

C H A P. X.

BEfore thou undertake a War, let thine eye number thy forces, and let thy judgment weigh them: If thou hast a rich Enemy, no matter how poor thy Soldiers be, if couragious and faithful : trust not too much the power of thy treasure, for it will deceive thee, being more apt to expose thee for a prey, than to defend thee : Gold is not able to find good Soldiers, but good Soldiers are able to find out Gold.

C H A P. XI.

IF the Territories of thy equal enemy are situated far South from thee, the advantage is thine, whether he make offensive or defensive war ; if North the advantage is his :

his : Cold is less tolerable than
Heat : This is rather a friend to
Nature, than enemy.

C H A P. XII. W.C.B. AD

IT is not only uncivil, but dangerous, for Soldiers by reproachful words, to throw disgrace upon the Enemy. Base terms are Bellows to a slacking Fury, and Goads to quicken up revenge in a flying Foe; He that objects Cowardice against a failing enemy, adds spirit to him, to disprove the aspersion, at his own cost : it is therefore the part of a wise Soldier to refrain it ; or of a wise Commander to punish it.

C H A P. XIII.

IT is better for two weak Kingdoms rather to compound an injury (though to some loss) than seek for satisfaction by the Sword ; lest while they two weaken themselves by mutual blows, a third decide the controversie to both their Ruins

Cent. I. *Enchiridion.*

Ruins. When the Frog and the Mouse could not take up the quarrel, the Kite was Umpire.

C H A P. XIV.

L Et that Common-wealth which desires to flourish, be very strict both in her punishments, and rewards, according to the merits of the Subject, and offence of the Delinquent: let the Service of the Deserver be rewarded, lest thou discourage worth; and let the crime of the offender be punish'd, lest thou encourage Vice: the neglect of the one weakens a Common-wealth, the omission of both ruins it.

C H A P. XV.

IT is Wisdom for him that sits at the Helm of a settled State, to demean himself towards his Subjects at all times so, that upon any evil accident, they may be ready to serve his occasion: he that is only gracious at the approach of a danger, will

will be in danger, when he expects deliverance.

C H A P. XVI.

IN all designs which require not sudden execution, take mature deliberation, and weigh the conveni-
ents, with the inconvenients, and then resolve; after which, neither delay the execution, nor bewray thy intention. He that discovers himself, till he hath made himself Master of his desires, lays himself open to his own Ruin, and makes himself Prisoner to his own Tongue.

C H A P. XVII.

Liberality in a Prince is no Vertue, when maintained at the Subjects unwilling Cost. It is less reproach by miserableness, to preserve the popular love, than by liberality to deserve the private thanks.

C H A P. XVIII.

IT is the excellent property of a good and wise Prince, to use

War as he doth Physick, carefully, unwillingly, and seasonably; either to prevent approaching dangers, or to correct a present mischief or to recover a former loss. He that declines Physick till he be accosted with the danger, or weakened with the disease, is bold too long, and wise too late. That peace is too precise, that limits the justness of a War to a Sword drawn, or a Blow given.

C H A P. XIX.

LEt a Prince that would beware of Conspiracies, be rather jealous of such whom his extraordinary Favours have advanced, than of those whom his pleasure hath discontented: These want means to execute their pleasures; but they have means at pleasure to execute their desires: Ambition to rule, is more vehement than Malice to revenge.

C H A P.

C H A P. XX.

BEfore thou undertake a War, cast an impartial eye upon the Cause : If it be just, prepare thy Army ; and let them all know, they fight for God and thee : It adds fire to the spirit of a Souldier, to be assured that he shall either prosper in a fair War, or perish in a just Cause.

C H A P. XXI.

IF thou desire to know the power of a State, observe in what correspondence it lives with her neighbouring State. If she make Alliance with the contribution of Money, it is an evident sign of weakness : If with her valour, or reputation of Forces ; it manifests a native strength : It is an infallible sign of power, to sell friendship, and of weakness to buy it : That which is bought with Gold, will hardly be maintained with Steel.

C H A P. XXII.

IN the calms of peace it is most requisite for a Prince, to prepare against the storms of War, both Theorically in reading Heroick Histories; and Practically, in maintaining Martial discipline: above all things, let him avoid idleness, as the bane of Honour; which in peace indisposes the Body, and in war, effeminates the Soul: He that would be in war victorious, must be in peace laborious.

C H A P. XXIII.

IF thy two neighbouring Princes fall out, shew thy self, either a true Friend, or a fair Enemy; it is indiscretion to adhere to him whom thou hast least cause to fear if he vanquish: *Neutrality* is dangerous, whereby thou becomest a necessary prey to the Conquerour.

C H A P. XXIV.

IT is a great argument of a Prince's wisdom, not only to chuse, but also

also to prefer wise Counsellours :
and such are they, that seek less
their own advantages than his,
whom wise Princes ought to re-
ward, lest they become their own
carvers ; and so good Servants,
turn bad Masters.

C H A P. XXV.

IT much conduces to the disho-
nour of a King, and the ill fare of
his Kingdom, to multiply Nobility,
in an over-proportion to the com-
mon people : cheap Honour dark-
ens Majesty ; and a numerous No-
bility, brings a State to necessity.

C H A P. XXVI.

IT is very dangerous to try expe-
riments in a State, unless extream
necessity be urgent, or popular uti-
lity be palpable : It is better for a
State to connive a while at an in-
convenience, than too suddenly
to rush upon a Reformation.

C H A P. XXVII.

IF a valiant Prince be succeeded by a weak Successor, he may for a while, maintain a happy State by the remaining vertue of his glorious predecessor : But if his life be long, or dying, he be succeeded by one less valiant than the first ; the Kingdom is in danger to fall to ruine. That Prince is a true Father to his Country, that leaves it the rich inheritance of a brave Son : When *Alexander* succeeded *Philip*, the world was too little for the Conqueror.

C H A P. XXVIII.

IT is very dangerous for a Prince or Republick, to make continual practice of cruel exaction : For where the Subject stands in sense, or expectation of evil, he is apt to provide for his safety, either from the evil he feels, or from the danger he fears ; and growing bold in conspiracy, makes Faction ; which Faction

tion is the Mother of Ruine.

C H A P. XXIX.

BE careful to consider the good or ill disposition of the people towards thee upon ordinary occasions: if it be good, labour to continue it; if evil, provide against it; As there is nothing more terrible than a dissolute Multitude without a Head; so there is nothing more easie to be reduc'd; (if thou canst endure the first shock of their fury) which if a little appeas'd, every one begins to doubt himself, and think of home, and secure themselves, either by flight or agreement.

C H A P. XXX.

THAT Prince who stands in fear more of his own people, than strangers, ought to build Fortresses in his Land: But he that is more afraid of strangers than his own people,

ple, shall build them more secure
in the affections of his Subjects.

C H A P. XXXI.

Carry a watchful eye upon dangers before they come to ripeness, and when they are riper, let loose a speedy hand: He that expects them too long, or meets them too soon, gives advantage to the evil: Commit their beginnings to *Argus* his hundred eyes, and their ends to *Briareus* his hundred hands, and thou art safe.

C H A P. XXXII.

OF all the difficulties in a State, the Temper of a true Government most felicifies and perpetuates it; too sudden alterations distemper it. Had *Nero* tuned his Kingdom as he did his Harp, Harmony had been more honourable, and his Reign more prosperous.

C H A P.

C H A P XXXIII.

IF a Prince fearing to be assail'd by a foreign Enemy, hath a well arm'd people, well addrest for War, let him stay at home, and expect him there : but if his Subjects be unarm'd, or his Kingdom unacquainted with the stroak of War, let him meet the enemy in his Quarters. The farther he keeps the War from his own home, the less danger. The seat of war is always miserable.

C H A P. XXXIV.

IT is a necessary wisdom for a Prince to grow in strength, as he encreases in Dominions : it is no less vertue to keep, than to get : Conquests not having power answerable to their greatness, invite New Conquerors to the ruine of the Old.

C H A P. XXXV.

IT is great prudence in Statesmen, to discover an inconvenience in the birth; which so discovered, is easie to be suppress: But if it ripen into a custom, the sudden remedy thereof, is often worse than the disease: In such a case, it is better to temporize a little, than to struggle too much. He that opposes a full-ag'd inconvenience too suddenly, strengthens it.

C H A P. XXXVI.

IF thou hast conquer'd a Land, whose Laws and Language differ not from thine, change not their Laws and Taxes, and the two Kingdoms will in a short time incorporate, and make one body: but if the Laws and Language differ, it is difficult to maintain thy Conquest;

quest ; which that thou may'st the easier do, observe three things : First, to live there in person, (or rather send Colonies :) Secondly, to assist the weak inhabitants, and weaken the mighty : Thirdly, to admit no powerful Foreigner to reside there : Remember *Lewis* the Thirteenth of *France*, how suddenly he took *Milan*, and how soon he lost it.

C H A P. XXXVII.

IT is a gracious wisdom in a Prince in Civil Commotions, rather to use *Juleps* than *Plebotomy* ; and better to breath the distemper by a wise delay, than to correct it with too rash an Onset : It is more honourable, by a slow preparation to declare him a gracious Father, than by a hasty war to appear a furious Enemy.

C H A P.

C H A P. XXXVIII.

IT is wisdom in a Prince in fair weather to provide for Tempests : He that so much relies upon his peoples faith, to neglect his own preparation, discovers more confidence than wisdom : He that ventures to fall from above, with hopes to be catch'd Below, may be dead 'e're he come to the ground.

C H A P. XXXIX.

HE that would reform an intent State in a free City, buys convenience with a great danger : To work this Reformation with the less mischief, let such a one keep the shadows of their ancient Customs, though in substance they be new : Let him take heed when he alters the natures of things, they bear at least the ancient names. The
Com.

Common people, that are naturally impatient of innovations, will be satisfied with that which seems to be as well as that which is.

C H A P. XL.

UPON any difference between Foreign States, it is neither safe nor honourable for a Prince, either to buy his peace, or to take it up at interest: He that hath not a sword to command it, shall either want it, or want honour with it.

C H A P. XLI.

IT is very requisite for a Prince, not only to weigh his designs in the flower, but likewise in the fruit: He is an unthrif of his honour that enterprizes a design, the falling whereof may bring him more disgrace, than the success can gain him honour.

C H A P.

C H A P. XLII.

IT is much conducive to the happiness of a Prince, and the security of his State, to gain the hearts of his Subjects: They that love for fear, will seldom fear for love: It is a wise Government which gains such a tie upon the Subject, that he either cannot hurt, or will not: But that Government is best and most sure, when the Subject joys in his obedience.

C H A P. XLIII.

Let every Soldier arm his mind with hopes, and put on courage: Whatsoever disaster falls, let not his heart sink. The passage of Providence lies through many crooked ways: A despairing heart is the true Prophet of approaching evil; his actions may weave the webs of Fortune, but not break them.

C H A P.

C H A P. XLIV.

IT is the part of a wise Magistrate to vindicate a man of power or State-employment, from the malicious Scandals of the giddy headed multitude, and to punish it with great severity: Scandal breeds hatred; hatred begets division, division makes faction, and faction brings ruine.

C H A P. XLV.

THe strongest Castles a Prince can build, to secure him from Domestick Commotions, or Foreign Invasions, are in the hearts of his subjects; and the means to gain that strength, is, in all his actions to appear for the publick good, studious to contrive, and resolute to perform.

C H A P.

C H A P. XLVI.

A Kingdom is a great building, whose two main supporters are the government of the State and the government of the Church: It is the part of a wise Master, to keep those Pillars in their first posture, irremoveable: If either fail, it is wisdom rather to repair it than remove it: He that pulls down the old to set up the new, may draw the Roof upon his head, and ruin the Foundation.

C H A P. XLVII.

IT is necessary wisdom in a Prince to encourage in his Kingdom *Manufacture, Merchandise, Art, and Arms*: In *Manufacture* lie the Vital Spirit of the Body Politick: In *Merchandise*, the Spirits Natural. In *Arts* and *Arms*, the animal. If either of these languish, the Body droops:

droops : As these flourish, the body flourishes.

C H A P. XLVIII.

TRue Religion is a Settler in a State, rather than a Stickler : while she confirms an establish'd Government, she moves in her own Sphere : but when she endeavours to alter the old, or to erect a new, she works out of her own Vineyard : When she keeps the Keys, she sends showers of Milk : but when she draws the Sword, she sails in Seas of blood : Labour therefore to settle Religion in the Church ; and Religion shall settle peace in thy Land.

C H A P. XLIX.

IF thou entertain any Foreign Soldiers into thine Army, let them bear thy Colours & be at thy pay, lest they interest their own Prince :

Prince : Auxiliary Soldiers are the most dangerous : a Foreign Prince needs no greater invitation to seize upon thy City, than when he is required to defend it.

C H A P. L.

BE cautious in undertaking a design, upon the report of those that are banished their Country, lest thou come off with shame, or loss, or both. Their end expects advantages from thy actions, whose miseries lay hold of all opportunities, and seek to be redrest by thy ruine.

C H A P. LI.

IF thou endeavourest to make a Republick in a Nation where the Gentry abounds, thou shalt hardly prosper in that design : and if thou wouldst erect a Principality in a Land, where there is much equality

the quality of people, thou shalt not easily effect it. The way to bring the first to pass, is to weaken the Gen-try : The means to effect the last, is to advance & strengthen ambitious and turbulent Spirits, so that being placed in the midst of them, their forces may maintain thy power ; and thy favour may preserve their ambition : otherwise there shall be neither proportion nor continuance.

C H A P. LII.

IT is more excellent for a Prince to have a provident Eye for the preventing future mischiefs, than to have a potent arm for suppressing present evils : Mischiefs in a State are like Hectick Feavors in a body : In the beginning hard to be known, but easie to be cured ; but let it alone a while, it becomes more easie to be known, but more hard to be cured.

C H A P.

Cent. I. *Enchiridion.*

C H A P. LIII.

IF a Kingdom be apt to Rebellion it is wisdom to preserve the Nobility and Commons at variance, where one of them is discontented the danger is not great: The Commons are slow of motion, if not quickned with the Nobility; the Nobility is weak of power, if not strengthened by the Commons: then is danger, when the Com-
monalty trouble the water, and the Nobility step in.

C H A P. LIV.

IT is very requisite for a Prince to have an eye that the Clergy be elected, and come in, either by collations from him, or particular patrons, and not by the people; and their power hold dependance upon home, and not foreign Authority. It is dangerous in a Kingdom, where the Crosiers receive not their power from a Regal Sword.

C H A P.

C H A P. L V.

IT is a perilous weakness in a State to be slow of resolution in the time of war : to be irresolute in determinations is both the sign and the ruine of a weak State: Such affections attend not time : Let the wise statesman therefore abhor delay, and resolve rather what to do, than to advise what to say : Slow deliberations are Symptoms either of a faint courage, or weak Forces ; or of false Hearts.

C H A P. L V I.

IF a Conquerour hath subdued a Country or a City abounding with pleasures, let him be very circumspect to keep himself and his Soldiers temperate. Pleasures bring on effeminacy, and effeminacy forebuds ruine : Such conquests, without blood or sweat sufficiently do revenge themselves upon their intemperate Conquerours.

C H A P.

C H A P. LVII.

IT is an infallible sign of approaching ruin in a Republick when Religion is neglected, and her established Ceremonies interrupted: Let therefore that Prince that would be potent, be pious; and that he may punish looseness the better, let him be religious. The joy of *Jerusalem* depends upon the peace of *Sion*.

C H A P. LVIII.

LEt that Prince that desires full Sovereignty, temper the greatness of too potent a Nobility: a great and potent Nobility quickens the people, but presses their Fortunes; it adds Majesty to a *Monarch*, but diminishes his power.

C H A P. LIX.

IT is dangerous for a Prince to use ambitious *Natures*, but upon necessity

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cessity, either for his Wars, or to be
screens to his dangers, or to be in-
struments for the demolishing inso-
lent greatness : and that they may
be the less dangerous, let him chuse
them rather out of mean births,
than noble ; and out of harsh na-
tures, rather than plausible. And
always be sure to balance them
with those that are as proud as
they.

C H A P. LX.

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L Et Princes be very circumspect
in the choice of their Coun-
cellours, chusing neither by the
greatness of the beard, nor by the
smoothness of the face ; let him be
wise, but not crafty : Active, with-
out private ends ; couragious with-
out malice ; religious, without fa-
ction ; secret, without fraud ; one
better read in his Prince's business,
than his nature ; and a Riddle on-
ly to be read above.

C H A P.

C H A P. LXI.

IN a mixt *Monarchy*, if the *Hierarchy* grow too absolute, it is wisdom in a Prince, rather to depress it, than suppress it : All alterations in a fundamental Government being apparent dangers ; but too sudden alteration threatens inevitable ruine. When *Aaron* made a molten Calf, *Moses* altered not the Government, but reprov'd the Governour.

C H A P. LXII.

BEfore thou buid a Fortrefs, consider to what end : If for resistance against the enemy, it is useless ; a valiant Army is a living Fortrefs : If for suppressing the Subject, it is hurtful ; it breeds jealousies, and jealousies beget hatred : If thou hast a strong Army to maintain it, it adds nothing to thy strength ; if thy Army be weak, it conduces much to thy danger.

danger : The surest Fortrefs is the hands of thy Soldiers, and the safest Citadel is the Hearts of thy Subjects.

C H A P. LXIII.

IT is a princely Alchymy, out of a necessary war, to extract an honourable Peace ; and more be-
seeming the Majesty of a Prince, to thirst after Peace, than Conquest :
Blessedness is promis'd to the Peace-
maker ; not to the Conqueror It is
a happy State whose Prince hath a
Peaceful hand, and a martial heart,
able both to use Peace, and to
manage War.

C H A P. LXIV.

IT is a dishonourable thing for a
Prince to run in debt for State-ser-
vice ; but to pay it in the pardon of
a Criminal Offence, is most dan-
gerous. To cancel the faults of Sub-
jects, with their deserts, is not only
C the

Cent. I. *Enchiridion.*

the Symptom of a disorder'd Commonwealth, but also of her ruine.

C H A P. LXV.

L Et not a Commander be too forward to undertake a War, without the person of his Prince : It is a thankless employment, where mischief attends upon the best success ; and where (if a *Conqueror*) he shall be in danger, either through his own ambition, or his Prince's suspicion.

C H A P. LXVI.

IT is a great oversight in a Prince for any respects, either actively, or passively, to make a torreign Kingdom strong. He that gives means to another to become powerful, weakens himself, and enables him to take the advantage of his own weakness.

C H A P

C H A P. LXVII.

WHen the humour of the people are stirr'd by discontents or popular grief, it is wisdom in a Prince to give them moderate liberty to evaporate; he that turns the humour back too hastily, makes the wound bleed inwardly, and fills the body with malignity.

C H A P. LXVIII.

IF having levied an Army, thou findest thy self to be weak, either through the want of Men or Money; the longer thou delayest to fight, the greater thy inconvenience grows: If once thy Arms falls asunder, thou certainly lovest by thy delay: where hazarding thy Fortunes betimes, thou hast the advantage of thy Men, and mayest, by Fortune, winn the day; 'tis less dishonour

Cent. I. *Enchiridion.*

to be overcome by force than by flight.

C H A P. LXIX.

IT is the part of a wise Commander in Wars, either Offensive or Defensive, to work a necessity of fighting into the breasts of his Soldiers: Necessity of action takes away the fear of the Act, and makes bold Resolution the favourite of Fortune.

C H A P. LXX.

Clemency and mildness is most proper for a Principality, but reservedness and severity for a Republick; but moderation in both; excess in the one breeds contempt, in the other hatred: when to sharpen the first, and when to sweeten the last, let time and occasion direct thy judgment.

C H A P.

C H A P. LXXI.

IT is very requisite for a Prince that desires the continuance of peace, in time of peace to encourage and respect his Commanders; when brave Spirits find neglect to be the effect of quiet times, they devise all means to remove the cause, and by suggesting inducements to new wars, disturb and unsettle the old Peace, buying private honour with publick danger.

C H A P. LXXII.

BE not covetous in priority in advising thy Prince to a doubtful attempt, which concerns his State: If it prosper, the Glory must be his; if it fail, the dishonour will be thine: When the spirit of a Prince is stopped in the discharge, it will recoil and wound the first adviser.

C H A P. LXXIII.

IF being the Commander of an Army, thou espiest a gross and manifest error thine Enemy, look well to thy self, for Treachery is not far off: He whom desire of victory binds too much, is apt to stumble at his own ruine.

C H A P. LXXIV.

IT is the height of a provident Commander, not only to keep his own designs indiscoverable to his Enemy, but likewise to be studious to discover his: He that can best do the one, and nearest guess at the other, is the next step to a Conqueror. But he that fails in both, must either ascribe his overthrow to his own folly, or his Victory to the hand of Fortune.

CHAP.

C H A P. LXXV.

IF thou be ambitious of Honour, and yet fearful of the canker of honour, envy, so behave thy self, that opinion may be satisfied in this, that thou seekest Merit and not Fame; and that thou attribute thy preferment rather to Providence than thy own Vertue: Honour is a due debt to the deserver; and who ever envied the payment of a debt? A just advancement is a providential act, and who ever envied the act of providence?

C H A P. LXXVI.

IT behoves a Prince to be very circumspect before he make a league; which being made, and then broke, it is the forfeiture of his honour: He that obtains a Kingdom with the rupture of his faith, hath gained the glory of a Conquest, but lost the honour of a Conqueror.

C H A P. LXXVII.

L Et States that aim at greatness, beware lest new Gentry multiply too fast, or grow too glorious; where there's too great a disproportion betwixt the Gentry and the common Subject, the one grows insolent, the other slavish: When the body of the Gentry grows too glorious for a Corset, there the heads of the Vulgar wax too heavy for the Helmet.

C H A P. LXXVIII.

UPon the beleaguering of a City, let the Commander endeavour to take from the Defendants, all scruples which may invite them to a necessity of defence; whom the fear of slavery necessitates to fight, the boldness of their resolution will disadvantage the assailants, and difficilate their design: Sense of necessity justifies the War; and they are hopeful in their

their Arms, who have no other hope but in their Arms.

C H A P. LXXIX.

IT is good for States and Princes (if they use ambitious men for their advantage) so to order things, that they be still progressive, rather than retrograde : When ambitious men find an open passage, they are rather busie than dangerous ; and if well watch'd in their proceedings, they will catch themselves in their own snare, and prepare a way for their own destruction.

C H A P. LXXX.

OF all Recreation, Hunting is most proper to a Commander; by the frequency whereof, he may be instructed in that necessary knowledge of situation, with pleasure ; which, by earnest experience,

C 5 would

would be dearly purchas'd. The Chase is a fair resemblance of a hopeful War, proposing in the pursuer a flying enemy.

C H A P. LXXXI.

EXpect the Army of thy Enemy on plain and easie ground, and still avoid mountainous and rocky places, and strait passages, to the utmost of thy power: it is not safe to pitch any where, were thy Forces cannot be brought together: he never deserv'd the name of a good Gamester, that hazards his whole Rest, upon less than the strength of his whole Game.

C H A P. LXXXII.

IT matters not much whether in Government thou tread the steps of severe *Hannibal*, or gentle *Scipio*, so thy actions be honourable, and thy life vertuous: both in the one, and the other, there is both defect and

and danger, if not corrected, and supported by the fair repute of some extraordinary endowments. No matter whether black or white, so the Steed be good.

C H A P. LXXXIII.

IT is the safest way in a Martial expedition, to commit the main Charge to one: Companions in Command, beget confusions in the Camp: When two able Commanders are joyn'd in equal Commission, each is apt to think his own way best, and by mutual thwarting each other, both give opportunity to the enemy.

C H A P. LXXXIV.

IT is a high point of providence in a Prince to observe the popular Sects in their first rise, and with a severe hand, to nip them in the Bud: But being once full aged, it is wisdom not to oppose them.

them with too strong a hand : lest in suppressing one, there arise two, a soft current is soon stopped ; but a strong stream resisted, breaks into many, or overwhelms all.

C H A P. LXXXV.

IT makes very much to thy advantage to observe strictly the National vertues and vices and humours of foreign Kingdoms, whereby the times past shall read useful Lectures to the times present : He that would see what shall be, let him consider what hath been.

C H A P. LXXXVI.

IF, like *Manlius*, thou command stout and great things, be like *Manlius*, stout to execute great commands : It is a great blemish in Sovereignty, when the will roars & the power whispers : If thou can'st not execute as freely as thou command'st, command no more than what thou mayest as freely execute.

CHAP.

C H A P. LXXXVII.

IF one Prince desire to obtain any thing of another, let him (if occasion will bear it) give him no time to advise : Let him endeavour to make him see a necessity of sudden resolution, and the danger either of denial or delay ; he that gives time to resolve, gives leisure to deny ; and warning to prepare.

C H A P. LXXXVIII.

LEt not thine Army at the first encounter be too prodigal in her assaults, but husband her strength for a dead list : When the Enemy hath abated the fury of his first heat, let him then feel thou hast reserved thy Forces for the last blow ; so shall the honour he hath gained by his valour increase the glory of thy victory : fore-games, when they prove, are speediest : but after-games if wisely play'd, are surest.

C H A P.

C H A P. LXXXIX.

IT is very requisite for a Prince to keep the Church always in proportion to the State. If the Government of the one be *Monarchical*, and the other *Democratical*, they will agree like Metal joined with Clay, but a while. Durable is that State, where *Aaron* commands the People, and where *Moses* commands *Aaron*; but most happy in the continuance, where God commands both.

C H A P. XC.

LEt not the covetousness of a Captain purloyn to his own use, or any way bereave his Soldiers of any profit due unto their service, either in their means, or spoils: Such injuries (being quickned by their dayly necessities) are never forgot: What Soldiers earn with the hazard of their lives, (if
not

not enjoy'd) prophecies overthrow
in the next Battel

C H A P. XCI.

IF a Prince expect vertuous Subjects, let his Subjects have a vertuous Prince, so shall he the better punish the vices of his degenerate Subjects : So shall they trulier prize vertue and follow it ; being exemplified in their Prince.

C H A P. XCII.

IT is the property of a wise Commander, to cast an eye rather upon Actions than upon Persons ; and rather to reward the merits of men, than to read the Letters of Ladies ; he that for favour or reward, prefers a worthless Soldier, betrays a Kingdom to advance a Traytor.

C H A P. XCIII.

WHere Order and Fury are well acquainted, the War prospers,

prosper, and Soldiers end no less men than they begun : Order is quickened by fury, and fury is regulated by Order: But where Order is wanting, Fury runs her own way, and being an unthrif of its own strength, failing in the first assault, cravens ; and such beginning more than Men, end less than Women.

C H A P. XCIV.

IT is the quality of a wise Commander, to make his Soldiers confident of his wisdom, and their own strength : If any danger be, to conceal it ; if manifest, to lessen it : Let him possess his Army with the justness of the War, and with a certainty of the Victory. A good cause makes a stout heart, and a strong arm. They that fear an overthrow, are half conquered.)

C H A P. XCV.

IT is requisite in a General, to mingle Love with the severity of his discipline: they that cannot be induced to fear for Love, will never be inforced to love for fear: Love opens the heart, fear shuts it: that encourages, this compels, and Victory meets encouragement, but flees compulsion.

C H A P. XCVI.

IT is the part of a well advised State, never to entrust a weighty Service, unto whom a noted injury or dishonour hath been done: He can never be zealous in performance of Service, the height of whose expectation, can rather recover a lost Name, than gain a fresh Honour.

C H A P. XCVII.

THree ways there be to begin a Repute, and gain Dignities in a Commonwealth: the first is the
vertue

vertue of glorious Parents, which
till thou degenerate too much, may
raise thee upon the wings of Opini-
on. The second is by associating
with those, whose Actions are
known eminent. The third, by
acting some exploit, either publick
or private, which in thy hand hath
proved honourable. The two first
may miss, being founded on Opi-
nion: The last seldom fails, being
grounded upon Evidence.

C. H. A. P. XCVIII

IF thou art called to the Dignity
of a Commander, dignifie thy
place by thy Commands: And that
thou mayest be the more perfect
in commanding others, practise
upon thy self. Remember thou art
a Servant to the publick weal, and
therefore forget all private respects,
either of Kin, or Friend. Re-
member thou art a Champion for
a Kingdom: Forget therefore all
private affections either of Love,

or

or Hate. He that would do his Countrey right, must not be too sensible of a personal wrong.

C H A P. XCIX.

IT is the part of a wise Commander to read Books not so much as Men, nor Men so much as Nations. He that can discern the inclinations, conditions and passions of a Kingdom, gains his Prince a great advantage both in Peace and War.

C H A P. C.

AND you most high and mighty Princes of this lower World, who at this intricate and various game of War, vye Kingdoms, and win Crowns, and by the death of your renowned Subjects, gain the Lives of your bold-hearted Enemies; know, there is a *Quo Warranto*, whereto you are to give account of your Eye-glorious actions, according to the righteous Rules of Sacred Justice: How warrantable it is to rend Imperial Crowns

Crowns from off the Sovereign
heads of their two weak Possessors
or to snatch Scepters from out the
conquered hand of Heavens ap-
pointed Majesty, and by your val-
Ambitions, still to enlarge your
large Dominions, with Kingdoms
ravish'd from their natural Princes
judge you? O let your brave designs
and well-weighed actions be as
just as ye are glorious; and consi-
der, that all your wars, whose ends
are not to defend your own Pos-
sessions, or to recover your Dis-
possessions, are but princely Inju-
ries, which none but Heaven can
right. But where necessity strikes
up her hard Alarms, or wrong'd Re-
ligion beats her zealous Marches:
Go on, and prosper, and let both
Swords and Stratagems proclaim a
Victory, whose nois'd renown
may fill the world with your eter-
nal Glory.

The End of the First CENTURY.

To the fair Branch of
growing Honour, and true
Vertue, Mrs. *ELIZABETH*
USHER, only Daughter and
Heir apparent to the most
Reverend Father in God,
JAMES, Archbishop of
Armagh, Lord Primate of
all *Ireland*, His Grace.

SWEET LADY,

I Present your fair Hands with this
my Enchiridion, to begin a new
Decade of our blest Accompt: If
it add nothing to Your well in-
structed Knowledge, it may bring
somewhat to Your well disposed Re-
membrance:

The Epistle Dedicatory.

membrance: If either, I have my end
and you my endeavour. The service
which I owe, and the affections which
I bear your most incomparable Parents,
challenges the utmost of my ability;
wherein if I could light you but the
least step towards the happiness you
aim at, how happy should I be? Go for-
ward in the way which you have cho-
sen; wherein if my hand cannot lead
You, my Heart shall follow You; and
where the weakness of my Power shews
defect, there the vigour of my will
shall make supply,

Who am Covetous
of your happiness,
in both Kingdoms,
and Worlds,

FRA. QUARLES.



ENCHIRIDION.

CENT. II.

CHAP. I.

A Promise is a child of the understanding and the will : the understanding begets it , the will brings it forth : he that performs it, delivers the mother : he that breaks it, murders the child. If it be begotten in the absence of the understanding, it is a bastard, but the child must be kept. If thou mistrust thy understanding, promise not : It is better to maintain a Bastard, than to murder a Child.

C H A P.

C H A P. II.

Charity is a naked Child, giving honey to a Bee without wings: naked, because excuseless and simple; a Child, because tender and growing; giving honey, because honey is pleasant and comfortable; to a Bee, because a Bee is laborious and deserving; without wings, because helpless and wanting. If thou deniest to such, thou killest a Bee; if thou givest to other than such, thou preservest a Drone.

C H A P. III.

Before thy undertaking of any design, weigh the glory of thy action with the danger of the attempt; if thy glory outweigh the danger, 'tis cowardice to neglect it; if the danger exceed the glory, it is rashness to attempt it; if the balances stand poiz'd, let thy own Genius cast them.

C H A P.

CH A P. IV.

WOuldest thou know the lawfulness of the action which thou desirest to undertake, let thy devotion recommend it to divine blessing : If it be lawful, thou shalt perceive thy heart encouraged by thy prayer : If unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not warrantable, which either blushes to beg a blessing, or having succeeded, dares not present thanksgiving.

CH A P. V.

IF evil men speak good ; or good men evil of thy conversation, examine all thy actions, and suspect thy self. But if evil men speak evil of thee, hold it as thy honour, and by way of thankfulness love them, but upon condition they continue to hate thee.

D

CH A P.

C H A P. VI.

IF thou hope to please all, thy hopes are vain; if thou fear to displease some, thy fears are idle. The way to please thy self, is not to displease the best, and the way to displease the best, is to please the most: If thou can'st fashion thy self to please all, thou shalt displease him that is *All in All*.

C H A P. VII.

IF thou neglectest thy Love to thy Neighbour, in vain thou professest thy Love to God: for by thy Love to God, the Love to thy Neighbour is gotten; and by thy Love to thy Neighbour, thy Love to God is nourisht.

C H A P. VIII.

THy ignorance in unrevealed Mysteries is the Mother of a saving faith; and thy understand-
ing

ing in revealed truths, is the Mother of a sacred knowledge: understand not therefore that thou mayest believe; but believe that thou mayest understand: Understanding is the wages of a lively Faith, and Faith is the reward of an humble Ignorance.

C H A P. IX.

PRide is the Ape of Charity; in show, not much unlike, but somewhat fuller of action, in seeking the one, take heed thou light not upon the other: they are two Parallels never but asunder: Charity feeds the poor, so does Pride: Charity builds an Hospital, so does Pride: In this they differ, Charity gives her glory to God, Pride takes her glory from Man.

C H A P. X.

Hast thou lost thy money, and dost thou mourn? another lost

it before thou hadst it ; be not troubled : perchance if thou hadst not lost it now, it had lost thee for ever ; think therefore what thou rather hast escaped than lost : perhaps thou hadst not been so much thy own, had not thy Money been so little thine.

C H A P. XI

FLatter not thy self in thy faith to God, if thou wantest Charity for thy neighbour ; and think not thou hast Charity for thy neighbour, if thou wantest faith to God ; where they are not both together, they are both wanting ; they are both dead, if once divided.

C H A P. XII.

BE not too slow in the breaking of a sinful Custom : a quick courageous resolution, is better than a gradual deliberation in such a Combate : he is the bravest Soldier that lays about

about him without fear or wit :
Wit pleads, fear disheartens He
that would kill *Hydra*, had better
strike off one neck than five heads :
fell the tree, and the branches are
soon cut off.

C H A P. XIII. ✓

BE careful rather of what thou
dost, than of what thou hast :
for what thou hast is none of thine,
and will leave thee at thy death,
or thou the pleasure of it, in thy
sickness. But what thou dost, is
thine, and will follow thee to thy
grave, and plead for thee, or a-
gainst thee, at thy resurrection.

C H A P. XIV.

IF thou enjoyest not the God
of love, thou canst not ob-
tain the love of God, neither, un-
til then, canst thou enjoy a desire
to love God, nor relish the love
of God : Thy love to God
is nothing but a faint reflection

Cent. 2. *Enchiridion.*

of God's love to thee ; till he please to love thee, thy love can never please him.

C H A P. X V.

L Et not thy fancy be guided by thine eye ; nor let thy will be governed by thy fancy : thine eye may be deceived in her object, and thy fancy may be deluded in her subject : Let thy understanding moderate between thine eye and thy fancy, and let thy judgment arbitrate between thy fancy and thy will, so shall thy fancy apprehend what is true ; so shall thy will elect what is good.

C H A P. X V I.

E Ndeavour to subdue as well thy irascible, as thy concupiscible affections : To endure injuries with a brave mind, is one half of the conquest ; and to abstain from

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from pleasing evils with a courageous spirit is the other. The sum of all humanity, and height of moral perfection, is *Bear and Forbear.*

C H A P. XVII.

IF thou desire not to be too poor, desire not to be too rich: He is rich, not that possessees much, but he that covets no more : and he is poor, not that enjoys little, but he that wants too much. The contented mind wants nothing which it hath not : the covetous mind wants not only what it hath not, but likewise what it hath.

C H A P. XVIII.

THe outward senses are the common Cinque-ports where every subject lands toward the understanding. The ear hears a confused noise, and presents it to the,

common sense. The common sense distinguishes the several sounds, and conveys it to the fancy. The fancy wildly descants on it. The understanding (whose object is truth) apprehending it to be musick, commends it to the judgment: The judgment severally and jointly examines it, and recommends it to the will: The will (whose object is good) approves it, or dislikes it; and the memory records it. And so in the other senses according to their subjects, observe this progress, and thou shalt easily find where the defect of every action lies.

C H A P. XIX.

THe way to subject all things to thy self, is to subject thy self to reason: Thou shalt govern many, if reason govern thee: Would'st thou be crown'd the Monarch of a little world? command thy self.

C H A P.

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C H A P. XX.

THough thou givest all thou
hast for charity sake, and yet
retainest a secret desire of keeping
it for thy own sake, thou rather
leavest it than forsakest it. He that
hath relinquisht all things, and not
himself, hath forsaken nothing. He
that sets not his heart on what he
possesses, forsaketh all things,
though he keep his possession.

C H A P. XXI.

SEarch into thy self before thou
accept the ceremony of honour:
If thou art a Pallace, honour (like
the Sun beams) will make thee
more glorious. If thou art a Dung-
hill, the Sun may shine upon thee,
but not sweeten thee. Thy Prince
may give honour, but not make
thee honourable.

C H A P. XXII.

EVery man is a King in his own Kingdom. If Reason command and passion obey, his Government speaks a good King: if thine inordinate affection rules, it shews a proud Rebel; which if thou destroy not, will depose thee. There is no mean between the death of a Rebel, and the Life of a Prince.

C H A P. XXIII.

AVow, a Promise, and a Resolution, have all one object, only differ in respect of the persons to whom they are made. The first is between God and man. The second between man and man. The third between man and his own soul. They all bind, if the object be lawful, to necessity of performance: if unlawful; to the necessity of sin: they all take thee prisoner: if the object

object be lawful, thy performance hath redeem'd thee; if unlawful, blood and tears must ranfome thee.

C H A P. XXIV.

IF thou hast any business of consequence in agitation, let thy care be reasonable, and seasonable. Continual standing bent weakens the Bow, too hasty drawing breaks it. Put off thy cares with thy cloaths, so shall thy rest strengthen thy labour; and so shall thy labour sweeten thy rest.

C H A P. XXV.

WHEN thy inordinate affections do flame towards transitory happiness, quench them thus: think with thy self, if my Prince should give me what honour he hath to bestow, or bestow on me what wealth he hath to give, it could not stay with me, because

cause it is transitory ; nor I with it because I am mortal. Then revise thy affections, and weigh them with their object, and thou wilt either confess thy folly, or make a wiser choice.

C H A P. XXVI.

With three sorts of men enter no serious friendship : the ingrateful man ; the multiloquious man, the coward : the first cannot prize thy favours ; the second cannot keep thy counsel ; the third dare not vindicate thy honour.

C H A P. XXVII.

IF thou desire the time should not pass too fast, use not too much pastime : thy life in jollity, blazes like a taper in the wind ; the blast of honour wafts it, the heat of pleasure melts it : if thou labour in a painful calling, thou shalt be less
 sen-

to sensible of the flux of Time, and
e- sweetlier satisfied at the time of
n Death.

C H A P. XXVIII.

GOd is *Alpha* and *Omega*, in the
great world; endeavour to
make him so in the little world:
make him thy Evening Epilogue;
and thy Morning Prologue, pra-
ctise to make him thy last thought
at night when thou sleepest; and
thy first in the morning when thou
awakest: so shall thy fancy be san-
ctified in the night, and thy under-
standing rectified in the day; so
shall thy rest be peaceful, thy la-
bours prosperous, thy life pious,
and thy death glorious.

C H A P. XXIX.

BE very circumspect in the choice
of thy company. In the society
of thine equals thou shalt enjoy
more

more pleasure in the society of thy superiors thou shalt find more profit : to be the best in company is the way to grow worse : The best means to grow better, is to be the worst there.

C H A P. XXX.

THink of God (especially in thy devotion) in the abstract ; rather than the concrete : If thou conceive him good, thy finite thoughts are ready to terminate that good in a conceiv'd Subject ; if thou think him great , thy bounded conceit is apt to cast him into a comprehensible figure : conceive him therefore, a diffused goodness without quality, and represent him, an incomprehensible greatness without quantity.

C H A P. XXXI.

IF thou and true Religion be not yet met, or met unknown, by these

these marks thou shalt discover it. First, it is a Religion that takes no pleasure in the expence of blood. Secondly, it is a Religion whose Tenets cross not the Book of Truth. Thirdly, it is a Religion that takes most from the creature, and gives most to the Creator: if such a one thou meet with, assure thy self it is the right, and therefore profess it in thy life, and protect it to thy death.

C H A P. XXXII.

LEt anothers passion be a lecture to thy reason, and let the Shipwreck of his understanding be a Sea mark to thy passion: so shalt thou gain strength out of his weakness; safety out of his danger; and raise thy self a building out of his ruins.

C H A P. XXXIII.

IN the height of thy prosperity expect adversity, but fear it not; if
it

it come not, thou art the more sweetly possessest of the happiness thou hast, and the more strongly confirm'd: if it come, thou art the more gently dispossessest of the happiness thou hadst, and the more firmly prepared.

C H A P. XXXIV.

TO tremble at the sight of thy sin, makes thy faith the less apt to tremble; the Devils believe and tremble, because they tremble at what they believe; their belief brings tremblings; thy trembling brings belief.

C H A P. XXXV.

AUthology is the way to Theology: until thou seeest thy self empty, thou wilt not desire to be filled; he can never truly relish the sweetness of God's mercy. that never tasted the bitterness of his own misery.

C H A P.

C H A P. XXXVI.

IS any outward affliction fallen upon thee by a temporary loss? advise with thy self, whether it be recoverable or not: if it be, use all such lawful and speedy means (the violence and unseasonableness whereof may not disadvantage thee in the pursuit) to recover it; if not recoverable, endure with patience what thou canst not cure with pains: he that carnally afflicts his soul for the loss of a transitory good, casts away the kernel because he hath lost the shell.

C H A P. XXXVII.

Natural anger glances into the breasts of wise men, but rests in the bosome of fools: in them it is infirmity; in these, a sin: there is a natural anger, and there is a spiritual anger; the common object of that, is the person; of this, his vice: be angry, but
sin

sin not: he that is always angry with his sin, shall seldom sin in his anger.

C H A P. XXXVIII.

IF any hard affliction hath surprized thee, cast one eye upon the hand that sent it, and the other upon the sin that brought it; if thou thankfully receive the message, he that sent it will discharge the messenger.

C H A P. XXXIX.

ALl passions are good or bad, according to their objects: where the object is absolutely good, there the greatest passion is too little: where absolutely evil, there the least passion is too much: where indifferent, there a little is enough.

C H A P. XL.

WHEN thou doest evil that good may come thereby, the

the evil is surely thine : If good should happen to ensue upon the evil which thou hast done, the good proceeds from God; if therefore thou do evil, thereby to occasionate good, thou layest a bad foundation for a good building; and serveest thy evil that God may serve thee: where the end of evil is good in the intention, there the end of that good is evil in the extension.

C H A P. XLI.

BE as far from desiring the popular love, as fearful to deserve the popular hate; ruin dwells in both: the one will hug thee to death, the other will crush thee to destruction: to escape the first, be not ambitious; to avoid the second, be not seditious.

C H A P. XLII.

WHen thou seest misery in thy brother's face, let him see mercy

Cent. 2. *Enchiridion.*

mercy in thine eye : the more the
oyl of mercy is pour'd on him by
thy pity, the more the oyl in thy
Cruise shall be encreased by thy
piety.

C H A P XLIII.

REad not books alone, but men;
and amongst them chiefly
thy self : it thou find any thing
questionable there, use the Com-
mentary of a severe friend, rather
than the gloss of a sweet-lip'd flat-
terer : there is more profit in a dis-
tasteful truth, than deceitful sweet-
ness.

C H A P. XLIV.

IF the opinion of thy worth
invite any to the desire of thy
acquaintance, yield a respect
suitable to his quality : too great a
reservation will expose thee to the
sentence of Pride ; too easie access
will

he will condemn thee to the censure
of folly : things too hardly endea-
voured, discourage the seeker : too
easily obtain'd disparage the thing
sought for : too easily got, is low-
ly prized, and quickly lost.

C H A P. XLVI.

WHen conveniency of time hath
ripened your acquaintance, be
cautious what thou sayest, and
courteous in what thou dost : ob-
serve his inclination : if thou find
him weight, make him thine own,
and lodge him in a faithful bo-
some : be not rashly exceptions,
nor rudely familiar, the one will
breed contention, the other con-
tempt.

C H A P. XLVI.

When passion is grounded upon
fancy, it is commonly but of
short continuance: where the foun-
dation

Cent. 2. *Enchiridion.*

dation is unstable, there the building is not lasting : he that will be angry for any cause, will be angry for no cause ; and when the understanding perceives the cause vain, then the judgment proclaims the effect void.

C H A P. XLVII.

IF thou desirest to purchase honour with thy wealth ; consider first how that wealth became thine : if thy labour got it, let thy wisdom keep it ; if oppression found it, let repentance restore it : if thy parents left it, let thy virtues deserve it : so shall thy honour be safer, better and cheaper.

C H A P. XLVIII.

SIn is a *Basilisk*, whose eyes are full of venom, if the eye of thy Soul see her first, it reflects her own poyson and kills her ; if she see thy
soul

Soul unseen, or seen too late, with
her poyson she kills it: since there-
fore thou canst not escape thy sin,
let not thy sin escape thy observati-
on.

C H A P. XLIX.

IF thou expect to rise by the
means of him whom thy Fathers
greatness rais'd from his Service to
court preferment, thou wilt be de-
ceiv'd: for the more in esteem thou
art, the more sensible is he of what
he was, whose former Servitude
will be chronicled by thy ad-
vancement, and glory obscured by
thy greatness: however he will
conceive it a dead Service, which
may be interpreted by thee as a
merited reward, rather than a
meritorious benefit.

C H A P. L.

TRust not to the promise of a
common Swearer, for he that
dare

Cent. 2. *Enchiridion.*

dare sin against God, for neither profit nor pleasure will trespass against thee for his own advantage. He that dare break the precepts of his Father, will easily be perswaded to violate the promise unto his Brother.

C H A P. LI.

L Et the greatest part of the news thou hearest be the least part of what thou believest, lest the greatest part of what thou believest be the least part of what is true. Where lies are easily admitted, the Father of lies will not easily be excluded.

C H A P. LII.

D Eliberate long before thou consecrate a Friend, and when thy impartial Judgment concludes him worthy of thy bosome, receive him joyfully, and entertain him

impart thy secrets boldly, and
minge thy thoughts with his : He
is thy very self ; and use him so :
if thou firmly think him faithful,
thou mak'st him so.

C H A P. LIII.

AS there is noworldlygain, with-
out some loss, so there is no
worldly loss without some gain. If
thou hast lost thy wealth, thou hast
lost some trouble with it ; if thou art
degraded from thy honour, thou
art likewise freed from the stroak of
envy ; if sickness hath blurr'd thy
beauty, it hath deliver'd thee from
pride ; set the allowance against the
loss, and thou shalt find no loss
great : He loses little or nothing,
that reserves himself.

C H A P. LIV.

IF thou desire to take the best ad-
vantage of thy self (especially in
matters where the fancy is most im-
ploy'd)

ploy'd) keep temperate diet, use moderate exercise, observe seasonable and set hours for rest; let the end of thy first sleep raise thee from thy repose: Then hath thy body the best temper: Then hath thy soul the least incumbrance: Then no noise shall disturb thine ear; no object shall divert thine eye: Then, if thy sprightly fancy transport thee, not beyond the common pitch, and shew thee not the *Magazin* of high invention, return thee to thy wanton bed, and there conclude thy self more fit to wear thy Mistress's Favour, than *Apollo's* Bays.

C H A P. L V.

IF thou art rich, strive to command thy money, lest she command thee: if thou know how to use her, she is thy Servant, if not, thou art her Slave.

C H A P.

C H A P. LVI.

BRing thy Daughter a Husband
of her own Religion, and of no
hereditary disease: let his wisdom
outweigh his wealth; let his pa-
rentage excel his person, and let his
years exceed hers; let thy prayers
recommend the rest to Providence:
If he prove, thou hast found a Son;
if not, thou hast lost a Daughter.

C H A P. LVII.

SO use Prosperity, that Adversity
may not abuse thee: if in the one,
Security admits no fears; in the o-
ther, Despair will afford no hopes:
He that in Prosperity can foretel a
danger, can in Adversity foresee
deliverance.

C H A P. LVIII.

IF thy faith have no doubts, thou
hast just cause to doubt thy faith;
and if thy doubts have no hope, thou
E 2 hast

hast just reason to fear despair: when therefore thy doubts shall exercise thy faith, keep thy hopes firm to qualifie thy doubts; so shall thy faith be secured from doubts; so shall thy doubts be preserved from despair.

C H A P. LIX.

IF thou desire to be truly valiant, fear to do any injury: He that fears not to do evil, is always afraid to suffer evil: He that never fears, is desperate; and he that fears always is a coward: He is the true valiant man that dares nothing but what he may, and fears nothing but what he ought.

C H A P. LX.

Anger may repast with thee for an hour, but not repose with thee for a night: The continuance of Anger is Hatred; the continuance of Hatred turns Malice. That Anger is not warrantable which hath seen two Suns.

C H A P.

C H A P. LXI.

IF thou stand guilty of oppression,
or wrongfully possessest of anothers
right, see thou make restitution be-
fore thou givest an Alms: if other-
wise, what art thou but a Thief;
and makest God thy Receiver.

C H A P. LXXII.

WHen thou prayest for spi-
ritual graces, let thy pray-
er be absolute: When, for tem-
poral blessings, add a clause of
God's pleasure; in both, with faith
and humiliation; so shalt thou un-
doubtedly receive what thou desi-
rest, or more, or better. Never
prayer rightly made, was made un-
heard; or heard ungranted.

C H A P. LXIII.

HE that gives all, though but
little, gives much; because
God looks not to the quantity
of the gift, but to the qua-
lity of the Givers: He that
E 3 desire

desires to give more than he can,
hath equal'd his gift to his desire,
and hath given more than he hath,

C H A P. LXIV.

BE not too greedy in desiring
riches, nor too eager in seeking
them: nor too covetous in keeping
them: nor too passionate in losing
them: The first will possess thy soul
of discontent: The second will dis-
possess thy body of rest: The third
will possess thy wealth of thee: The
last will dispossess thee of thy self:
He that is too violent in the concu-
piscible, will be as violent in the
irascible.

C H A P. LXV.

BE not too rash in the breaking of
an inconvenient custom: As it
was gotten, so leave it by degrees.
Danger attends upon too sudden
alterations: He that pulls down a
band building by the great, may be
ruin'd by the fall: But he that takes

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it down Brick by Brick, may live
to build a better.

C H A P. LXVI.

IF thou desire that inestimable
grace of saving faith, detest that in-
satiabable vice of damnable coverous-
ness: It is impossible one heart (tho
never so double) should lodge both:
Faith possesses thee of what thou
hast not; Coverousness disposses-
ses thee of what thou hast: Thou
canst not serve God, unless Mam-
mon serve thee.

C H A P. LXVII.

BEware of him that is slow to an-
ger: anger when it is long in
coming, is the stronger when it
comes, and the longer kept: Abused
patience turns to fury; when fancy
is the ground of passion, that under-
standing which composes the fancy,
qualifies the passion; but when
judgment is the ground, the me-
mory is the Recorder.

C H A P. LXVIII.

HE that professes himself thy open enemy, arms thee against the evil he means thee, but he that dissembles himself thy secret friend, strikes beyond caution, and wounds above cure: from the first thou may'st deliver thy self: from the last good Lord deliver thee.

C H A P. LXIX.

IF thou hast wrong'd thy Brother in thought; reconcile thee to him in thought, if thou hast offended him in words, let thy reconciliation be in words; if thou hast trespassed against him in deeds, by deeds be reconciled to him: That Reconciliation is most kindly, which is most in kind.

C H A P. LXX.

NOt to give to the poor, is to take from him: not to feed the hungry, if thou hast it, is the utmost of

of thy power to kill him: That therefore thou may'st avoid both sacrilege and murther, be charitable.

C H A P. LXXI.

SO often as thou remembreſt thy ſins without grief, ſo often thou repeateſt thoſe ſins for not grieving. He that will not mourn for the evil which he hath done, gives earneſt for the evil he means to do. Nothing can aſſwage that fire which ſin hath made, but only that water which Repentance hath drawn.

C H A P. LXXII.

Look well before thou leap into the chair of honour. The higher thou climbſt, the lower thou falleſt: if vertue prefer thee, Vertue will preſerve thee; if gold or favour advance thee, thy honour is but pinn'd upon the wheel of Fortune; when the wheel ſhall turn, thy honour falls, and thou remain'ſt an ever-
E 5 laſting

ing Monument of thy own ambitious folly.

C H A P. LXXIII.

WE are born with our temptations : Nature sometimes presses us to evil, sometimes provokes us unto good ; if therefore thou givest her more than her due, thou nourishest an enemy ; if less than is sufficient, thou destroyest a friend ; Moderation will prevent both.

C H A P. LXXIV.

IF thou scorn not to serve Luxury in thy Youth. Chastity will scorn thy service in thy Age ; and that the Will of thy green years thought no Vice in the acting, the necessity of thy gray hairs makes no vertue in the forbearing. Where there is no conflict, there can be no conquest ; where there is no conquest, there is no crown.

CHAP.

C H A P. LXXV.

THou didst nothing towards thy own Creation, for thou wert created for thy Creator's glory: Thou must do something towards thy own Redemption, for thou wert redeemed for thy own good: He that made thee without thee, will not save thee without thee.

C H A P. LXXVI.

WHen thy tongue and heart agree not in confession, that confession is not agreeable to God's pleasure: He that confesses with his tongue, and wants confession in his heart, is either a vain man, or an hypocrite: He that hath confession in his heart, and wants it in his tongue, is either a proud man, or a timorous.

C H A P. LXXVII.

Gold is *Cæsar's* Treasure, Man is *God's*: Thy Gold hath *Cæsar's* Image, and thou hast *God's*: Give therefore

therefore those things unto *Cæsar*,
which are *Cæsar's*; and those things
unto *God* which are *God's*.

C H A P. LXXVIII.

IN the commission of evil, fear no
man so much as thy own self: ano-
ther is but one witness against thee,
thou art a thousand; another thou
may'st avoid, but thy self thou canst
not; wickedness is its own punish-
ment.

C H A P. LXXIX.

IN thy Apparel avoid Singularity,
Profuseness and Gaudiness: Be not
too early in the fashion, nor too late;
Decency is the half way between
affectation and neglect. The Body
is the Shell of the Soul; Apparel is
the Husk of that Shell; the Husk
often tells you what the Kernel is.

C H A P. LXXX.

LEt thy recreation be manly, mo-
derate, seasonable, lawful; if thy
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life be sedentary, more tending to the exercise of thy body; if active, more to the refreshing of the mind: the use of recreation is to strengthen thy labour, and sweeten thy rest.

C H A P. LXXXI.

BE not censorious, for thou know'st not whom thou judgest: it is a more dextrous error to speak well of an evil man, than ill of a good man. And safer for thy judgment to be misled by simple charity, than uncharitable wisdom: He may tax others with a privilege, that hath not in himself, what others may tax.

C H A P. LXXXII.

TAKE heed of that honour which thy wealth hath purchased thee, for it is neither lasting, nor thine own. What money creates, money preserves; if thy wealth decays, thy honour dies; it is but a slippery happiness

piness which fortunes can give, and frowns can take? and not worth the owning which a night's fire can melt, or a rough Sea can drown.

C H A P. LXXXIII.

IF thou canst desire any thing not to be repented of, thou art in a fair way to happiness; if thou hast attain'd it, thou art at thy ways end; he is not happy who hath all that he desires, but that desires nothing but what is good, if thou canst not do what thou need not repent, yet endeavor to repent what thy necessity hath done.

C H A P. LXXXIV.

SPend a hundred years in Earths best pleasures; and after that, a hundred more, to which being spent add a thousand; and to that, ten thousand more, the last shall as surely
end,

end, as the first are ended, and all shall be swallowed with eternity : He that is born to day, is not sure to live a day ; he that hath lived the longest, is but as he that was born yesterday. The happiness of the one is, that he hath liv'd ; the happiness of the other is, that he may live ; and the lot of both is, that they must die ; it is no happiness to live long, nor unhappiness to die soon : happy is he that hath liv'd long enough to die well.

C H A P. LXXXV.

BE careful to whom thou givest, and how, he that gives to him that deserves not, loses the gift, and betrays the giver ; he that confers his gift upon a worthy receiver, makes many debtors, and by giving, receives ; he that gives for his own ends, makes his gift a bribe ; and the receiver a prisoner : He that gives often, teaches requittance to the receiver ;

Cent. 2. *Enchiridion.*

receiver, and discovers a crafty confidence in the giver.

C H A P. LXXXVI.

HAth any wronged thee? Be bravely reveng'd: sleight it, and the work's begun; forgive it, and 'tis finish'd; he is below himself that is not above an injury.

C H A P. LXXXVII.

LEt not thy passion miscal thy Child, lest thou prophesie his fortunes; let not thy tongue curse him, lest thy curse return from whence it came: Curses sent in the room of blessings, are driven back with a double vengeance.

C H A P. LXXXVIII.

IN all the Ceremonies of the Church which remain indifferent, do

do according to the constitution of that Church where thou art ; the God of Order and Unity, who created both the soul and the body, expects Unity in the one, and Order in both.

C H A P. LXXXIX.

LEt thy religious Fast be a voluntary abstinence, not so much from flesh, as fleshly thoughts. God is pleased with that Fast which gives to another, what thou deniest to thy self ; and when the afflicting of thy own body, is the repairing of thy Brother's. He fasts truly that abstains sadly, grieves really, gives chearfully, and forgives charitably.

C H A P. XC.

IN the hearing of Mysteries keep thy tongue quiet : five words cost *Zacharias* forty weeks silence : In
such

such heights, convert thy questions into wonders ; and let this suffice thee, the reason of the Deed, is the power of the Doer,

C H A P. XCI.

DEvide not him whom the looser world call Puritane, lest thou offend a little one : If he be an Hypocrite, God, that knows him, will reward him ; if zealous, that God that loves him, will revenge him : If he be good, he is good to God's glory : if evil, let him be evil at his own charges : he that judges, shall be judged.

C H A P. XCII.

SO long as thou art ignorant, be not asham'd to learn : he that is so fondly modest, not to acknowledge his own defects of knowledge, shall in time be so foully impudent
to

to justifie his own ignorance ; ignorance is the greatest of all infirmities ; and justified the chiefeft of all follies.

C H A P. XCIII.

IF thou be a Servant, deal just by thy Master, as thou desirest thy Servant should deal with thee : where thou art commanded, be obedient ; where not commanded, be provident : Let diligence be thy credit ; let faithfulness be thy crown ; let thy Master's credit be thy care, and let his welfare be thy content, let thine eye be single, and thy heart humble : Be sober that thou may'st be circumspect ; he that in sobriety is not his own man, being drunk, whose is he ? Be neither contentious nor lascivious ; the one shews a turbulent heart, the other an idle brain. A good Servant is a great Master.

C H A P.

C H A P. XCIV.

LEt the foundation of thy affection be vertue, then make the building as rich and as glorious as thou canst : If the foundation be beauty or wealth, and the building vertue, the foundation is too weak for the building, and it will fall: happy is he, the Palace of whose affection is founded upon vertue, wall'd with riches glaz'd with beauty, and roof'd with honour.

C H A P. XCV.

IF thy mother be a widow, give her double honour, who now acts the part of a double parent. Remember her nine months burden, and her ten months travel ; forget not her indulgence when thou didst hang upon her tender breast. Call to mind her prayers for thee before thou cam'st into the world; and her cares for thee when thou wert come into the world. Remember her secret groans, her affectionate tears, her
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broken slumbers, her daily fears, her nightly frights; relieve her wants, cover her imperfections; comfort her age: and the Widow's Husband will be the Orphan's Father.

C H A P. XCVI.

AS thou desirest the love of God and Man, beware of pride: it is a tumor in thy mind that breaks and poysons all thy actions; it is a worm in thy treasure which eats and ruins thy estate; it loves no man, is beloved of no man; it disparages vertue in another by detraction; it disrewards goodness in it self, by vain-glory: the friend of the flatterer, the mother of envy, the Nurse of fury, the band of luxury, the sin of devils, and the devil in mankind: it hates superiors, it scorns inferiours, it owns no equals: in short, till thou hate it, God hates thee.

C H A P. XCVII.

SO behave thy self among thy children, that they may love and honour

Cent. 2. *Enchiridion.*

honour thy presence ; be not too fond, lest they fear thee not : be not too bitter, lest they fear thee too much ; too much familiarity will embolden them ; too little continence will discourage them : So carry thy self, that they may rather fear thy displeasure than thy correction : when thou reprovest them, do it in season, when thou correctest them, do it not in passion : as a wise child makes a happy father, so a wise father makes a happy child.

C H A P. XCVIII.

WHEN thy hand hath done a good act, ask thy heart if it be well done : the matter of a good action is the deed done ; the form of a good action is the manner of the doing : in the first, another hath the comfort, and thou the glory ; in the other, thou hast the comfort, and God the glory : that deed is ill done wherein God is no sharer.

C H A P.

C H A P. XCIX.

Would'st thou purchase heaven?
advise not with thy own ability.
The price of heaven is what thou
hast; examine not what thou hast,
but what thou art: give thy self, and
thou hast bought it: if thy own vile-
ness be thy fears, offer thy self, and
thou art precious.

C H A P. C.

THe Birds of the Air die to su-
stain thee; the Beasts of the
Field die to nourish thee; the Fish-
es of the Sea, die to feed thee. Our
Stomachs are their common Sepul-
cher Good God! with how many
deaths are our poor lives patch'd
up? How full of death is the mise-
rable Life of momentany man?

The End of the Second Century.

T H E



T H E
T H I R D C E N T U R Y.

C H A P. I.

IF thou take pains in what is good,
the pains vanish, the good remains;
if thou take pleasure in what is evil,
the evil remains, and the pleasure
vanishes; what art thou the worse
for gains, or the better for pleasure,
when both are past.

C H A P. II.

IF thy fancy and judgment have
agreed in the choice of a fit wife,
be not too fond, lest she surfeit, nor
too peevish, lest she languish; love
so, that thou mayest be teared; rule
so, that thou mayest be honour'd;
be not too diffident, lest thou teach
her

Receive thee, nor too suspicious, lest
thou teach her to abuse thee: if
thou see a fault, let thy love hide
it: if she continue it, let thy wis-
dom reprove it: reprove her not
openly, lest she grow bold; rebuke
her not tauntingly, lest she grow
spightful: proclaim not her beauty,
lest she grow proud: boast not her
wisdom, lest thou be thought fool-
ish; shew her not thy imperfecti-
ons, lest she disdain thee; pry not
into her dairy, lest she despise thee:
prophane not her ears with loose
communication, lest thou defile
the sanctuary of her modesty: an
understanding husband, makes a
discreet wife, and she a happy hus-
band.

C H A P. III.

WRinkle not thy face with
too much laughter, lest
thou become ridiculous, neither
wantonize thy heart with too much
F mirth,

mirth, lest thou become vain : the
Suburbs of folly is vain mirth. and
profusenefs of laughter, is the Ci-
ty of fools.

C H A P. IV.

L Et thy tongue take council of
one eye, rather then of two ears;
let the news thou reportest be ra-
ther stale then false, lest thou be
branded with the name of a Lyar.
It is an intolerable dishonour to
be that, which only to be called so
is thought worthy of a stab.

C H A P. V.

L Et thy discourse be such, as thy
judgment may maintain, and
thy company may deserve. In neg-
lecting this thou lovest thy words:
in not observing the other, thou
lovest thy self. Give wash to swine,
and wort to men ; so shalt thou
husband thy gifts to the advantage
of

of thy self, and shape thy discourse
to the advancement of thy hearer.

C H A P. VI.

DOst thou roar under the torments of a Tyrant? weigh them with the sufferance of thy Saviour, and they are no Plague, Dost thou rage under the bondage of a raving conscience? compare it to thy Saviours passion, and it is no pain. Have the tortures of hell taken hold of thy despairing soul? compare it to thy Saviours torments, and it is no punishment: what sense unequally compares, let faith interchangeably apply, and thy torments have no comparison. Thy sins are the Authors of his sufferings, and his hell is the price of thy heaven.

C H A P. VII.

ARt thou banisht from thy own Country? thank thy own folly:

ly : hadst thou chosen a right home thou hadst been no Exile : hadst thou commanded thy own Kingdom, all Kingdoms had been thy own : the fool is banisht in his own Country : the wise man is in his own Country, though banisht : the fool wanders , the wise man travels.

C H A P. VIII.

IN seeking vertue, if thou find poverty, be not ashamed : the fault is none of thine. Thy honour, or dishonour is purchased by thy own actions. Though vertue give a ragged livery , she gives a golden cognizance : if her service make thee poor, blush not. Thy poverty may disadvantage thee , but not dishonour thee.

C H A P. IX.

GAze not on beauty too much, lest it blast thee; nor too long, lest it blind thee; nor too near, lest it burn thee: if thou like it, it deceives thee; if thou love it, it disturbs thee; if thou lust after it, it destroys thee: if vertue accompany it, it is the hearts paradise; if vice associate it, it is the souls purgatory; it is the wise mans boon-fire, and the fools furnace.

C A A P. X.

IF thou would'st have a good servant, let thy servant find a wise master: let his food, rest, and wages, be seasonable: let his labour, recreations, and attendants, depend upon thy pleasure: be not angry with him too long, lest he think thee malicious; nor too soon, lest he conceive thee rash; nor too often, lest he

Cent. 3. *Enchiridion.*

count thee humourous. Be not too fierce, lest he love thee not; nor too remiss, lest he fear thee not; nor too familiar, lest he prize thee not. In brief, whilst thou givest him the liberty of a Servant, beware thou losest not the majesty of a Master.

C H A P. XI.

IF thou desire to be chaste in wedlock, keep thy self chaste before thou wedd'st: he that hath known pleasure unlawfully, will hardly be restrained from unlawful pleasure. One woman was created for one man. He that straves beyond the limits of liberty, is brought in to the verge of slavery. Where one is enough, two is too many, and three is too few.

C H A P. XII.

IF thou wouldest be justified, acknowledge thy injustice: He that
confes-

confesses his sin, begins his journey
towards salvation : he that is sorry
for it mends his pace : he that
forsakes it, is at his journeys end.

C H A P. XIII.

BEfore thou reprehend another,
take heed thou art not culpable
in what thou goest about to repre-
hend. He that cleanseth a blot with
blotted fingers, makes a greater
blur.

C H A P. XIV.

BEware of drunkenness, lest all
good men beware of thee ;
where drunkenness reigns, there
Reason is an Exile, Vertue a Stran-
ger, God an Enemy, Blasphemy is
Wit, Oaths are Rhetorick, and
Secrets are Proclamations. *Noah*
discover'd that in oue hour drunk,
which sober, he kept secret six
hundred years.

C H A P. XV.

WHat thou givest to the poor, thou securest from the thief; but what thou withholdest from his necessity, a thief possesses. Gods Exchequer is the poor man's Box: when thou striketh a Tally he becomes thy debtor.

C H A P. XVI.

TAke no pleasure in the folly of an Idiot; nor in the fancy of a Lunatick, nor in the frenzy of a Drunkard. Make them the object of thy pity, not of thy pastime; when thou beholdest them, behold how thou art beholding to him that suffered thee not to be like them. There is no difference between thee and them but Gods favour.

CHAP. XVII.

IF being in eminent place, thou hast incurr'd the Obloquy of the multitude, the more thou endeavourest to stop the stream, the more it overflows; wisely rather divert the course of the vulgar humour, by divulging and spreading some ridiculous novelty, which may present new matter to their various fancy, and stave their tongues from off thy worried name. The first subject of the common voice is the last news.

C H A P. XVIII.

IF thou desire to see thy child virtuous, let him not see his Fathers vices: Thou canst not rebuke that in them, that they behold practis'd in thee; till reasons be ripe, examples direct more than precepts: such as thy behaviour is before thy children

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Cent. 3. *Enchiridion.*

drens faces, such commonly is theirs behind their parents backs.

C H A P. XIX.

USe Law and Physick only for necessity; they that use them otherwise, abuse themselves into weak bodies, and light purses: they are good remedies, bad busineses, and worse recreations.

C H A P. XX.

BE not over-curious in prying into mysteries; lest by seeking things which are needless, thou omittest things which are necessary; it is more safe to doubt of uncertain matters, than to dispute of undiscovered mysteries.

C H A P. XXI.

IF what thou hast received from God, thou sharest to the poor, thou

thou hast gained a blessing by the band: if what thou hast taken from the poor, thou givest to God, thou hast purchased a curse into the bargain. He that puts to pious uses, what he hath got by impious usury, robs the Spittle to raise an Hospital; and the cry of the one will out-plead the prayers of the other.

C H A P. XXII.

L Et the end of the argument be rather to discover a doubtful truth, than a commanding wit; in the one thou shalt gain substance, in the other froth: that flint strikes the steel in vain, that propagates no sparkles; covet to be truths champion, at least to hold her colours: he that pleads against the truth, takes pains to be overthrown. or, if a Conqueror, gains but vain-glory by the conquest.

C H A P. XXIII.

TAke no pleasure in the death of a creature ; if it be harmless or useless, destroy it not : if useful or harmful destroy it mercifully : he that mercifully made his creatures for thy sake, expects thy mercy upon them for his sake. Mercy turns her back to the unmerciful.

C A A P. XXIV.

IF thou art call'd to the dignity of a Priest, the same voice calls thee to the honour of a Judge ; if thy life and doctrine be good, thou shalt judge others : if thy doctrine be good, and thy life bad, only thy self : if both be good, thou teachest thy people to escape condemnation : if this be good, and that bad, thou teachest God to condemn thee.

CHAP.

C H A P. XXV.

IF thou be not a *Prometheus*, to advise before thou dost, be an *Epimetheus* to examine when thou hast done : when the want of advice hath brought forth an improvident act, the act of examination may produce a profitable repentance.

C H A P. XXVI.

IF thou desire the happiness of thy Soul, the health of thy Body, the prosperity of thy estate, the preservation of thy credit, converse not with a harlot; her eyes run thy reputation in debt; her lips demand the payment; her breasts arrests thee, her arms imprison thee; from whence, believe it, thou shalt hardly get forth, till thou hast either ended the days of thy credit, or pay'd the utmost farthing of thy estate.

CHAP.

C H A P. XXVII.

Carry a watchful eye upon those familiars that are either silent at thy faults , or sooth thee in thy frailties, or excuse thee in thy follies : for such are either cowards , or flatterers, or fools : if thou entertain them in prosperity, the coward will leave thee in thy dangers, the flatterer will quit thee in thy adversity, but the fool will never forsake thee.

C H A P. XXVIII.

IF thou hast an estate , and a Son to inherit it , keep him not too short, lest he think thou livest too long ; what thou allowest him, let him receive from thy hand as gift ; not from thy tenants as rent : keep the reins of thy estate in thy own hand, lest thou forsaking the sovereignty of a father, he forget the

the reverence of a child : let this liberty be grounded on thy permission , and keep him within the compass of thy instruction : let him feel thou hast the curb, though occasion urge thee not to check. Give him the choice of his own Wife , if he be wise. Counsel his affection rather than cross it, if thou beest wise, lest his marriage-bed be made in secret, or depend upon thy grave. If he be given to lavish company, endeavour to stave him off with lawful recreations : be cheerful with him, that he may love thy presence ; and wink at small faults , that thou mayest gain him : be not always chiding , lest thou harden him ; neither knit thy brow too often , lest thou dishearten him ; remember , the discretion of a father oft times prevents the destruction of a child.

C H A P. XXIX.

IF thou hide thy treasure upon the earth, how canst thou expect to find it in heaven? Canst thou hope to be a sharer where thou hast reposed no stock? what thou givest to Gods glory and thy souls health, is laid up in heaven, and is only thine: that alone which thou exchangeſt, or hideſt upon earth, is loſt.

C H A P. XXX.

REgard not in thy pilgrimage how difficult the paſſage is, but whither it tends; nor how delicate the journey is, but where it ends: if it be eaſie, ſuſpect it; if hard, endure it; he that cannot excuſe a bad way, accuſeth his own ſloth; and he that ſticks in a bad paſſage, can never attain a good journeyes end.

CHAP.

C H A P. XXXI.

Mony is both the generation and corruption of purchas'd honour: honour is both the child and slave of potent mony: the credit which honour hath lost, mony hath found: when honour grew mercenary, mony grew honourable. The way to be truly noble, is to contemn both.

C H A P. XXXII.

Give not thy tongue too great a liberty, lest it take thee prisoner: A word unspoken is like the sword in the scabard, thine; if vended, thy sword is in anothers hand; if thou desire to be held wise, be so wise as to hold thy tongue.

C H A P. XXXIII.

IF thou be subject to any great vanity, nourish it not: if it will be enter-

Cent. 3. *Enchiridion.*

entertained, encourage it not. if it grow strong, more strongly strive against it; if too strong, pray against it; if it weaken not, joyn fasting to the prayer; if it shall continue, add perseverance to both; if it decline not, add patience to all, and thou hast conquered it.

C H A P. XXXIV.

H Ath any wounded thee with iniuries? meet them with patience; hasty words wranckle the wound, soft language dresses it, forgiveness cures it, and oblivion takes away the scar. It is more noble, by silence to avoid an injury, than by argument to overcome it.

C H A P XXXV.

BE not unstable in thy resolutions, nor various in thy actions, nor inconstant in thy affections:
fo

so deliberate, that thou mayest resolve ; so resolve, that thou mayest perform ; so perform, that thou mayest persevere : mutability is the badge of infirmity.

C H A P. XXXVI.

L Et not thy good intention flatter thee to an evil action ; what is essentially evil, no circumstance can make good ; it matters not with what mind thou did'st that which is unlawful being done : if the act be good , the intention crowns it ; if bad, it disposes thy intention : no evil action may be well done.

C H A P. XXXVII.

L Ove not thy children too unequally ; or, if thou do'st, shew it not, lest thou make the one proud, the other envious , and both fools ; if nature hath made a difference, it is the part of a tender parent to help

Cent. 3. *Enchiridion.*

help the weakest. That tryal is not fair, where affection is the judge.

C H A P. XXXVIII.

IN giving of thy alms, enquire not so much into the person, as his necessity : God looks not so much upon the merits of him that requires, as into the manner of him that relieves : if the man deserves not, thou hast given to humanity.

C H A P. XXXIX.

IF thou desire the Eucharist should be thy supper, let thy life be thy Chaplain, if thy own worthiness invites thee, presume not to come ; if the sorrowful sense of thy own sins forbid thee, presume not to forbear : if thy faith be strong it will confirm it : if weak it will strengthen it : He only that wants faith is the forbidden guest.

CHAP.

C H A P. XL.

Would'st thou traffick with the best advantage, and Crown thy ventures with the best return? make the poor thy Chapman, and thy purse thy Factor: so shalt thou give trifles which thou couldest not keep, to receive treasure which thou canst not lose: there's no such merchant as the charitable man.

C H A P. XLI.

Follow not the multitude in the evil of sin, lest thou share with the multitude in the evil of punishment: the number of the offenders diminisheth not the quality of the offence: As the multitude of Suiters draws more favour to the Suit; so the multitude of sinners draws more punishment on the Sin: the number of the Fagots multiplies the fury of the fire.

C H A P.

C H A P. XLII.

IF thou be angry with him that reproves thy Sin, thou secretly confessest his reproof to be just : if thou acknoledg his reproof to be just , thou secretly confessest thy anger to be unjust. He that is angry with the just reprover , kindles the fire of the just revenger.

C H A P. XLIII.

DO well while thou mayest, lest thou do evil when thou wouldest not : he that takes not advantage of a good power, shall lose the benefit of a good will.

C H A P. XIV.

LEt not mirth be thy profession, lest thou become a make-sport. He that hath but gain'd the Title
of

of a Jester , let him assure himself ,
the fool is not far off.

C H A P. XLV.

IN every relative action , change
conditions with thy brother; then
ask thy conscience what thou
wouldst be done to; being truly re-
solved , exchange again, and do
thou the like to him, and thy cha-
rity shall never err ; it is injustice to
do what without impatience thou
canst not suffer.

C H A P. XLVI

LOve thy neighbour for God
sake, and God for his own sake,
who created all things for thy sake,
and redeemed thee for his mercy
sake : if thy love hath any other ob-
ject , it is false love , if thy object
have any other end, it is self love.

C H A P.

C H A P. XLVII.

L Et thy conversation with men, be sober and sincere ; let thy devotion to God be dutiful and decent : Let the one be hearty, and not haughty ; let the other be humble, and not homely : so live with men as if God saw thee, so pray to God, as if men heard thee.

C H A P. XLVIII.

Gods pleasure is the wind our Actions ought to sail by ; mans Will is the stream that tydes them up and down ; if the wind blow not , thou mayest take the advantage of the tyde ; if it blow, no matter which way the stream runs : if with thee , thy Voyage will be the shorter ; if against thee, the sea will be the rougher : it is safer to strive against the stream, than to sail against the wind.

CHAP.

C H A P. XLIX.

IF thou desire much rest, desire not too much : there is no less trouble in the preservation, than in the acquisition of abundance : *Diogenes* found more rest in his Tub, than *Alexander* on his Throne.

C H A P. L.

Would'st thou multiply thy riches? diminish them wisely : or woul'st thou make thy estate entire? divide it charitably : seeds that are scattered increase, but hoarded up they perish.

C H A P. LI.

HOW cam'st thou by thy honour? by money? How cam'st thou by thy money? by extortion : compare thy Penny - worth with the price, and tell me truly, how truly honourable thou art? its an ill purchase that's encumbred with a curse, and that honour will be ruinous, that is built on ruins.

G

C H A P.

C H A P. LII.

IF thy Brother hath privately offended thee, reprove him privately, and having lost himself in an injury, thou shalt find him in thy forgiveness; he that rebukes a private fault openly, betrays it, rather than reproveth it.

C H A P. LIII.

WHAT thou desirest, inspect thoroughly before thou prosecute; cast one eye upon the inconveniences, as well as the other upon the conveniences. Weigh the fulness of the barn with the charge of the plough: weigh honour with her burthen, and pleasure with her dangers; so shalt thou undertake wisely what thou desirest; or moderate thy desires in undertaking.

C H A P. LIV.

IF thou owest thy whole self to thy God for thy creation, what hast

hast thou left to pay for thy Redemption, that was not so cheap as thy Creation? In thy Creation he gave thee thy self, and by thy self to him: In thy Redemption he gave himself to thee, and through him restor'd thee to thy self: thou art given and restor'd: Now what owest thou unto thy God: if thou hast paid all thy debts, give him the surplusage, and thou hast merited.

C H A P. LV.

IN thy discourse take heed what thou speakest, to whom thou speakest, how thou speakest, and when thou speakest: what thou speakest, speak truly; when thou speakest, speak wisely. A Fools heart is in his tongue; but a wise mans tongue is in his heart,

C A H P. LVI.

BEfore thou act a theft, consider what thou art about to do: If thou take it, thou lovest thy self: If

thou keep it, thou disenablest thy redemption; till thou restor'st it thou canst not be restored; when it is restor'd, it must cost thee more pain and sorrow, than ever it brought thee pleasure or profit: It is a great folly to please the palate with that which thou know'st must either be vomited, or thy death.

C H A P. LVII.

Silence is the highest wisdom of a fool, and Speech is the greatest trial of a wise man, if thou would'st be known a wise man, let thy words shew thee so; if thou doubt thy words, let thy silence feign thee so. It is not a greater point of wisdom to discover knowledg, than to hide ignorance.

C H A P. LVIII.

THe Clergy is a Copy-book, their life the Paper, wherof some is purer, some courser; their doctrine are Copies, some written in a Plain hand, others in a Flourishing hand, some

some in a Text hand, some in a Roman hand, others in a Court hand, others in a Bastard Roman; if the choice be in thy power, chuse a book that hath the finest Paper, let it not be too strait, nor too loosely bound, but easie to lye open to every eye: follow not every Copy, lest thou be good at none; among them all chuse one that shall be most legible and useful, & fullest of instructions. But if the paper chance to have a blot, remember the blot is no part of the Copy. CHAP. LIX.

Vertue is nothing but an act of loving that which is the beloved, and that act is prudence, from whence not to be removed by constraint is fortitude; not to be allured by enticements is temperance, not to be diverted by pride is Justice. The declining of this act is Vice.

CHAP. LX.

Rebuke thy servants fault in private: publick reproof hardens:

his shame : if he be past a youth
strike him not : he is not fit for thy
service, that after wise reproofs, will
either deserve thy stroaks , or di-
gest them.

CHAP. LXI.

TAke heed rather what thou re-
ceivest, than what thou givest;
what thou givest leaves thee, what
thou takest sticks by thee : he that
presents a gift, buys the receiver, he
that takes a gift, sells his liberty.

CHAP. LXII.

THings temporal are sweeter in
the expectation: things eternal
are sweeter in the fruition : the first
shames thy hope, the second crowns
it: it is a vain journey whose end
affords less pleasure than the way.

CHAP. LXIII.

KNow thy self, that thou may'st
fear God: Know God, that thou
may'st love him : in this thou art ini-
tiated

tiated to wisdom, in that perfected:
The fear of God is the beginning
of wisdom; the love of God is the
fulfilling of the Law.

C H A P. LXIV.

IF thou hast providence to foresee
a danger, let thy prudence rather
prevent it, than fear it. The fear of
future evils, brings oftentimes a
present mischief: whilst thou seek it
to prevent it, practise to bear it: he
is a wise man can avoid an evil, he
is a patient man can endure it,
but he is a valiant man can con-
quer it.

C H A P. LXV.

IF thou hast the place of a Magi-
strate, deserve it by thy Justice,
and dignifie it with thy Mercy:
Take heed of early gifts: an open
hand makes a blind eye: Be not
more apt to punish Vice, than to en-
courage Vertue. Be not too severe
lest thou be hated; nor too remiss
lest thou be slighted: So execute

Cent. 3. *Enchiridion.*

Justice, that thou may'st be loved,
so execute mercy, that thou may'st
be feared.

C H A P. LXVI.

L Et not thy Table exceed the
fourth part of thy revenue: Let
thy provision be solid, and not far
fetcht; fuller of substance than art:
be wisely frugal in thy preparation,
and freely chearful in thy entertain-
ment: If thy guests be right it is
enough; if not it is too much: Too
much is vanity, enough is a feast.

C H A P. LXVII.

L Et thy apparel be decent, and
suited to the quality of thy
place and purse: too much pun-
ctuality, and too much morosity,
are the two Poles of Pride: Be
neither too early in the Fashion,
not too long out of it, nor too
precisely in it: what custom hath
civilliz'd, is become decent, till then
ridiculous: Where the eye is the
Jury,

ed, jury, the apparel is the evidence.

C H A P. LXVIII.

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IF thy words be too luxuriant, confine them, lest they confine thee: he that thinks he never can speak enough, may easily speak too much. A full tongue and an empty brain, are seldom parted.

C H A P. LXIX.

IN holding of an argument, be neither cholerick, nor too opinionate; the one distempers thy understanding, the other abuses thy judgment: above all things decline paradoxes and mysteries: thou shalt receive no honour either in maintaining rank falsehoods, or meddling with secret truths; as he that pleads against the truth, makes wit the mother of his error: so he that argues beyond warrant, makes wisdom the midwife of his folly.

C H A P. LXX.

Detain not the wages from the poor man that hath earn'd it, lest God with-hold thy wages from thee: if he complain to thee, hear him, lest he complain to heaven, where he will be heard: if he hunger for thy sake, thou shalt not prosper for his sake. The poor mans penny is a plague in the rich mans purse. C H A P. LXXI.

BE not too cautious in discerning the fit objects of thy charity, lest a soul perish through thy discretion: what thou givest to mistaken want, shall return a blessing to thy deceived heart. Better in relieving idleness to commit an accidental evil, than in neglecting misery to omit an essential good. Better two Drones be preserv'd, than one Bee perish.

C H A P. LXXII.

Theology is the Emperess of the World; Misteries are her Privy Coun-

Council ; Religion is her Clergy ;
The Arts her Nobility, Philosophy
the Secretary ; The Graces her
Maids of Honour ; The Moral ver-
tues, the Ladies of her Bed-Cham-
ber ; Peace is her Chamberlain ;
True joy, and endless pleasures are
her Courtiers ; Plenty her Trea-
surer ; Poverty her Exchequer ; The
Temple is her Court : If thou de-
fire access to this great Majesty ; the
way is by her Courtiers, if thou hast
no power there, the common way
to the Sovereign is the Secretary.

C H A P. LXXIII.

IT is an evil knowledg to know
the good thou shouldst embrace,
unles thou likewise embrace the
good thou knowest : the breath of
divine knowledg is the bellows of
divine love, and the flame of divine
love is the perfection of divine
knowledge. CHAP. LXXIV.

IF thou desire rest unto thy soul, be
Just : he that doth no injury, fears
not

Cent. 3. *Enchiridion.*

not to suffer injury: the unjust mind is always in labour: It either practises the evil it hath projected, or projects to avoid the evil it hath deserved.

C H A P. LXXV.

ACcustom thy palate to what is most usual: he that delights in rarities, must often feed displeased, and sometimes lie at the mercy of a dear market: common food nourishes best, delicates please most: the sound stomach prefers neither: What art thou the worse for the last years plain diet, or what now the better for thy last great feast?

C H A P. LXXVI.

WHoever thou art, thou hast done more evil in one day, than thou canst expiate in six: and canst thou think the evil of six days can require less than one? God hath made us rich in days, by allowing six, & himself poor, by reserving but one;

one : and shall we spare our own stock and share his Lamb? He that hath done nothing but what he can iustifie in the six days, may play the seventh.

C H A P. LXXVII.

HOpe and fear, like *Hipocrates* twins, should live and die together : If hope depart from fear, it travels by security, and lodges in presumption ; if fear depart from hope, it travels to infidelity, and inns in dispair ; the one shuts up heaven, the other opens hell ; the one makes thee insensible of Gods frowns, the other incapable of Gods favours, and both teach God to be unmerciful, and thee to be most miserable.

C H A P. LXXVIII.

Close thine ear against him that shall open his mouth secretly against another : if thou receive not his words, they fly back and wound the reporter : if thou receive them,
they

Cent. 3.

Enchiridion.

they fly forward and wound the receivers.

C H A P. LXXIX.

IF thou would'st preserve a sound body, use fasting and walking; if a healthful soul, fasting and praying; walking exercises the body, praying exercises the soul, fasting cleanses both.

C H A P. LXXX.

WOuldest thou not be thought a fool in others conceit, be not wise in thine own: he that trusts to his own wisdom, proclaims his own folly: he is truly wise, and shall appear so, that hath folly enough to be thought not worldly wise, or wisdom enough to see his own folly.

C H A P. LXXXI.

DEsir'st thou knowledge? know the end of thy desire: Is it only to know? Then it is curiosity: Is it because thou may'st be known? then

'tis

'tis vanity : if because thou may'st edifie, it is charity ; if because thou may'st be edified, it is wisdom. That knowledge turns to meer excrement , that hath not some heat of wisdom to digest it.

C H A P. LXXXII.

Wisdom without innocency is knavery; innocency without wisdom is foolery ; be therefore as wise as Serpents, and innocent as Doves : the subtilty of the Serpent, instructs the innocency of the Dove : The innocency of the Dove, corrects the subtilty of the Serpent : what God hath joyn'd together, let no man separate.

C H A P. LXXXIII.

THe more thou imitatest the vertues of a Saint departed, the better thou celebratest that Saints day. God is not pleased with surfeiting for his sake, who with his fasting so often pleased God.

C H A P.

C H A P. LXXXIV.

CHuse not thy serviceable soldier out of soft apparel, lest he prove effeminate, nor out of a full purse, lest he grow timorous: They are more fit for action, that are fiery to gain a fortune abroad, than they that have a fortune to lose at home. Expectation breeds spirit; fruition brings fear.

C H A P. LXXXV.

GOd hath given to mankind a common library, his creatures; and to every man a proper book, himself, being an abridgment of all the others; if thou read with understanding, it will make thee a great Master of Philosophy, and a true Servant to the Divine Author. if thou but barely read, it will make thee thy own wise man, and the authors fool.

C H A P.

C H A P. LXXXVI.

DOubt is a weak child, lawfully begotten between an obstructed judgment, and a fair understanding. Opinion is a bold bastard gotten between a strong fancy and a weak judgment; it is less dishonourable to be ingeniously doubtful, than rashly opinionate.

C H A P. LXXXVII.

AS thou art a moral man, esteem thy self not as thou art, but as thou art esteemed. As thou art a Christian esteem thy self as thou art, not as thou art esteemed: Thy price in both rises and falls as the market goeth. The market of a moral man is wild opinion. The market of a Christian is a good Conscience.

C H A P. LXXXVIII.

Providence is an exercise of reason; experience an act of sense; how much reason excels sense,
by

by so much Providence exceeds experience: Providence prevents that danger which experience repents. Providence is the Rational Daughter of wisdom: Experience the Imperial Mistris of fools.

C H A P. LXXXIX.

HAth Fortune dealt thee ill cards let wisdom make thee a good gamester: In a fair gale every fool may sail, but wise behaviour in storm commends the wisdom of Pilot: to bear adversity with an equal mind, is both the sign and glory of a brave spirit.

C H A P. XC.

IF any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, just correction: if not guilty, 'tis fair instruction: make use of both so shalt thou distill honey out of gall, and out of an open enemy create a secret friend. C H A

C H A P. XCI.

AS the exercise of the body natural is moderate recreation, so the exercise of the body politick is military discipline: by that the one is made more able; by this the other is made more active: where both are wanting, there wants no danger to the one, through an humorous superfluity; to the other, by a negligent security.

C H A P. XCII.

GOD is above thee, beasts are beneath thee: acknowledg him that is above, and thou shalt be acknowledg'd by them that are under thee: whil'st *Daniel* acknowledg'd God to be above him, the Lions acknowledg'd *Daniel* to be above them.

C H A P. XCIII.

TAke heed, whil'st thou shewest wisdom in not speaking, thou betrayest not thy folly in too long silence:

Cent. 3. *Enchiridion.*

lence: if thou art a fool, thy silence is wisdom; if a wise man, too long silence is folly: as too many words from a fools mouth, gives a wise man no leave to speak, so too long silence in a wise man, gives a fool the opportunity of speaking, and makes thee guilty of his folly.

C H A P. XCIV.

- **C**ONSIDER what thou wert, what thou art, what thou shalt be, what's within thee, what's above thee, what's beneath thee, what's against thee, what was before thee, what shall be after thee, and this will bring to thy self humility, to thy neighbour charity, to the world contempt, to thy God obedience. He that knows not himself positively, cannot know himself relatively.

C H A P. XCV.

THINK not the love of God merits Gods love to thee, his acceptance

ceptance of thy duty crown his own gifts in thee. Mans love to God is nothing but a faint reflection of Gods love to man.

C H A P. XCVI.

BE always less willing to speak than to hear; what thou hearest thou receivest, what thou speakest thou givest. It is more glorious to give, more profitable to receive.

C H A P. XCVII.

SEest thou good days, prepare for evil times: No Summer but hath his Winter: he never reap'd comfort in adversity, that sow'd it not in prosperity.

C H A P. XCVIII.

IF being a Magistrate, thou connivest at vice, thou nourishest it: if thou sparest it, thou committest it: what is not by thee punisht in others, is made punishable in thee. He that favours present evil, entails them upon his prosperity: he that excuses

excuses the guilty, condemns the innocent.

C H A P. XCIX.

TRuth haunts no corners, seeks no by-ways: if thou profests it, do it openly; if thou seek it, do it fairly: he deserves not to profess Truth, that professes it fearfully, he deserves not to find the Truth, that seeks it fraudulently.

C H A P. C.

If thou desire to be wiser yet, think not thy self yet wise enough: and if thou desire to improve knowledge in thy self, despise not the instructions of another: he that instructs him that thinks himself wise enough, hath a fool to his scholar: he that thinks himself wise enough to instruct himself, hath a fool to his master.

The end of the Third Century.



ENCHIRIDION.

Cent. IV.

CHAP. I.

DE mean thy self more warily
in thy study, than in the
street: If thy publick actions have
a hundred witnesses, thy private
have a thousand. The multitude
looks but upon chy actions, thy
conscience looks into them: the
multitude may chance to excuse
thee, if not acquit thee; thy con-
science will accuse thee, if not con-
demn thee.

CHAP. II.

OF all vices take heed of drunk-
enness; other vices are but fruits
of disordered affections; this disor-
ders

ders, nay, banishes reason, other vices but impair the soul, this demoliſhes her two chief faculties, the Underſtanding and the Will: Other vices make their own way, this makes way for all vices. He that is a drunkard is qualified for all vice.

C H A P. III.

IF thy ſin trouble thee, let that trouble comfort thee, as pleaſure in the remembrance of ſin exaſperates juſtice, ſo ſorrow in the repentance of ſin mollifies mercy: it is leſs danger to commit the ſin we delight in, than to delight in the ſin we have committed; and more joy is promiſed to repentance than to innocency.

C H A P. IV.

THe way to God is by thy ſelf, the way to thy ſelf is by thy own corruptions: he that bauks this way, errs; he that travels by the creatures, wanders. The motion of
the

the Heavens shall give thy soul no rest : the vertue of herbs shall not encrease thine. The height of all Philosophy, both natural and moral, is to know thy self, and the end of this knowledge is to know God.

C H A P. V.

Infamy is where it is receiv'd : if thou art a Mud-wall, it will stick; if Marble, it will rebound : if thou storm at it, 'tis thine, if thou condemn it, 'tis his.

C H A P. VI.

If thou desire Magistracy, learn to forget thy self: if thou undertake, bid thy self farewell. He that looks upon a common cause with private eyes, looks through false glasses. In the exercise of thy politique Office, thou must forget both Ethics and Oeconomicks. He that puts on a publick Gown, must put off a private Person.

H

CHAP.

C H A P, VII.

LEt the words of a Virgin, though in a good cause, and to as good purpose, be neither, violent, many, bold, nor first, nor last: it is less shame for a Virgin to be lost in a blushing silence, than to be found in a bold eloquence.

C H A P. VIII.

ARt thou in plenty? give what thou wilt: art thou in poverty? give what thou canst: As what is receiv'd, is receiv'd, according to the manner of the Receiver; so what is given, is priz'd according to the measure of the Giver. He is a good workman, that makes as good work as his matter will permit.

C H A P. IX.

GOd is the Author of Truth, the Devil the Father of Lies: If the telling of a Truth, shall endanger thy life, the Author of Truth will protect thee from the danger, or reward

ward thee for thy dammage. If the telling of a Lie may secure thy life, the Father of Lies will beguile thee of thy gains, or traduce the security. Better by losing of a life to save it, than by saving of a life to lose it. However, better thou perish, than the Truth.

C H A P. X.

CONsider not so much what thou hast, as what others want: what thou hast, take heed thou lose not. What thou hast not, take heed thou covet not. If thou hast many above thee, turn thy eye upon those that are under thee: If thou hast no Inferiours, have patience a while, and thou shalt have no Superiours. The Grave requires no marshal.

C H A P. XI.

IF thou seest any thing in thy self, which may make thee proud, look a little further, and thou shalt find enough to humble thee; if thou be

wise, view the Peacocks feathers with his feet, and weigh thy best parts with thy imperfections. He that would rightly prize the man, must read his whole story.

C H A P. XII.

LEt not the sweetness of contemplation be so esteem'd, that action be dispis'd: *Rachel* was more fair, *Leah* more fruitful: as contemplation is more delightful, so it is more dangerous. *Lot* was upright in the City, and wicked in the Mountain.

C H A P. XIII.

IF thou hast but little, make it not less by murmuring: if thou hast enough, make it not too much by unthankfulness: he that is not thankfully contented with the least favour he hath received, hath made himself incapable of the least favour he can receive.

CHAP.

C H A P. XIV.

WHat thou hast taken unlawfully, restore speedily, for the sin in taking it, is repeated every minute thou keep'st it: If thou canst, restore it in kind; If not in value: if it may be, restore it to the party; if not, to God: the poor is Gods receiver.

C H A P. XV.

LEt the fear of a danger be a spur to prevent it: he that fears otherwise, gives advantage to the danger. It is less folly not to endeavour the prevention of the evil thou fearest, than to fear the evil which thy endeavour cannot prevent.

C H A P. XVI.

IF thou hast any excellency which is thine own, thy tongue may glory in it without shame; but if thou hast receiv'd it, thy glory is but usurpation; and thy pride is but the

Cent. 4. *Enchiridion.*

prologue of thy shame. Where vain glory commands, there folly counsels; where pride rides, there shame lacquies.

C H A P. XVII.

GOd hath ordained his creatures not only for necessity, but delight; since he hath carv'd thee with a bountiful hand, fear not to receive it with a liberal heart. He that gave thee water to allay thy thirst, gave thee wine to exhilarate thy heart: Restore him for the one, a necessity of thanks, return him for the other, the chearfulness of praise.

C H A P. XVIII.

IF the wicked flourish, and thou suffer, discourage not, they are fatted for destruction, thou art dieted for health, they have no other heaven but the hopes of a long earth, thou hast nothing on earth but the hopes of a quick heaven. If there were no journeys end, the

travel of a Christian were more comfortable.

C H A P. XIX.

IMp not thy wings with the Churches feathers, lest thou fly to thy own ruin. Impropropriations are bold Metaphors, which continued, are deadly Allegories. One foot of Land in Capite, encumbers the whole Estate. The Eagle snatch'd a coal from the Altar, but it fired her Nest.

C H A P. XX.

LEt that Table which God hath pleas'd to give thee, please thee. He that made the vessel, knows her burthen, and how to ballast her; he that made all things very well: if thou be content with a little, thou hast enough; if thou complaineest; thou hast too much.

C H A P. XXI.

Wouldst thou discover the true worth of a man? behold him

H 4 naked:

Cent. 4. *Enchiridion.*

naked : distreasure him of his ill-got wealth , degrade him of his dear bought honour , disrobe him of his purple habit, discard his pamp'rd body , then look upon his soul, and thou shalt find how great he is. Natural sweetness is never scented, but in the absence of artificial.

C H A P. XXII.

IF thou art subject to any secret folly, blab it not, lest thou appear impudent ; nor boast of it, lest thou seem insolent. Every mans vanity ought to be his greatest shame, and every mans folly ought to be his greatest secret.

C H A P. XXIII.

IF thou be ignorant, endeavour to get knowledge, lest thou be beaten with stripes : if thou hast attain'd knowledg, put it in practice, lest thou be beaten with many stripes. Better not to know what
we

we should practise, than not to practise what we know; and less danger dwells in unaffected ignorance, than unactive knowledge.

C H A P. XXIV.

TAke heed thou harbour not that vice call'd Envy, lest anothers happiness be thy torment, and Gods blessing become thy curse: Vertue corrupted with vain-glory, turns Pride: Pride poison'd with malice, becomes Envy: joyn therefore Humility with thy Vertue, and Pride shall have no footing, and Envy shall find no entrance.

C H A P. XXV.

IF thy endeavour cannot prevent a vice, let thy repentance lament it: the more thou remembrest it without hearts grief, the deeper it is rooted in thy heart: take heed it please thee not, especially in cold blood: thy pleasure in it makes it fruitful, and her fruit is thy destruction.

C H A P. XXVI.

THe two knowledges, of God and thy self, are the high-way to thy salvation : that breeds in thee a filial love, this is a filial fear. The ignorance of thy self is the beginning of all sin, and the ignorance of God is the perfection of all evil.

C H A P. XXVII.

RAther do nothing to the purpose than be idle, that the Devil may find thee doing. The Bird that sits is easily shot, when fliers escape the Fowler. Idleness is the Dead Sea that swallows all Vertues, and thy self made Sepulchre of a living man. The idle man is the Devils hireling; whose livery is rags, whose diet and wages are famine and diseases.

C H A P. XXVIII.

BE not so mad as to alter that countenance which thy Crea-

God
way
thee
The
gin-
e of

or made thee : remember it was
the work of his hands, if it be bad,
how dar'st thou mend it ? if it be
good, why dost thou mend it ? art
thou asham'd of his work, and proud
of thy own ? He made thy face to
be known by, why desirest thou to
be known by another ? It is a shame
to adulterate modesty, but more
to adulterate nature. Lay by thy
art, and blush not to appear what he
blushes not to make thee. It is better
to be his Picture than thy own.

C H A P, XXIX.

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Sea
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ng;
nd

L Et the ground of all thy religi-
ous actions be obedience : ex-
amine not why it was commanded,
but observe it, because it is com-
manded. True Obedience neither
procrastinates, nor questions.

C H A P. XXX.

at
a-
on

IF thou wouldst buy an inheritance
in Heaven, advise not with thy
purse,

Cent. 4. *Enchiridion.*

purse, lest in the mean while thou lose thy purchase. The Widow bought as much for two mites, as *Zaccheus* did for half his estate: the price of that purchase is what thou hast, and is not lost for what thou hast not, if thou desire to have it.

C H A P. XXXI.

With the same height of desire thou hast sinn'd, with the like depth of sorrow thou must repent: thou that hast sinn'd too day, defer not thy repentance, till too morrow: he that hath promised pardon to thy repentance, hath not promised life till thou repent.

C H A P. XXXII.

TAke heed how thou receivest praise from men: from good men neither avoid it, nor glory in it. From evil men, neither desire it, nor expect it. To be praised of them that are evil, or for that which is evil,

evil, is equal dishonour: He is happy in his worth, who is praised by the good and imitated by the bad.

C H A P. XXXII.

Proportion thy Charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity: Let the lips of the poor be the trumpet of thy gift, lest in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand, and a close mouth.

C H A P. XXXIII.

Dost thou want things necessary? Grumble not: perchance it was a necessary thing thou should'st want: Endeavour lawfully to supply it; if God bless not thy endeavour, bless him that knoweth what is fittest for thee. Thou art Gods Patient, prescribe not thy Physician.

CHAP.

C H A P. XXXV.

IF anothers death, or thy own, depend upon thy confession, if thou canst, say nothing: if thou must, say the Truth: it is better thou lose thy life, than God his honour: it is as easie for him to give thee life, being condemn'd, as repentance having sin'd: it is more wisdom to yield thy body, than hazard thy soul.

C H A P. XXXVI.

CLoath not thy language, either with obscurity, or affectation; in the one, thou discover'st too much darkness, in the other, too much lightness: he that speaks from the understanding to the understanding, is the best interpreter.

C H A P. XXXVII.

IF thou expect death as a friend, prepare to entertain it: if thou expect death as an enemy, prepare
to

to overcome it : Death has no advantage , but when it comes a stranger.

C H A P. XXXVIII.

FEAr nothing, but what thy industry may prevent : be confident of nothing, but what fortune cannot defeat : it is no less folly to fear what is impossible to be avoided , than to be secure when there is a possibility to be depriv'd.

C H A P. XXXIX.

LEt not the necessity of Gods decree discourage thee to pray , or dishearten thy prayers ; do thou thy duty, and God will do his pleasure : If thy prayers make not him found that is sick, they will return and confirm thy health that art found : If the end of thy prayer be to obtain thy request, thou confinest him that is infinite : if thou hast done well, because thou wert commanded, thou hast thy reward in the

Cent. 4. *Enchiridion.*

that thou hast obeyed. Gods pleasure is the end of our prayers.

C H A P. XL.

Marry not to young, and when thou art too old, marry not; lest thou be fond in the one, or thou dote in the other, and repent for both : let thy liking ripen before thou love, let thy love advise before thou chuse; and let thy choice be fixt before thou marry : remember that the whole happiness or unhappiness of thy life depends on this one Act. Remember nothing but death can dissolve this knot. He that weds in haste, repents oft-times by leaseure : And he that repents him of his own act, either is, or was, a fool by his own confession.

C H A P. XLI.

IF God hath sent thee a Cross, take it up and follow him : use it wisely, lest it be unprofitable ; bear it patiently,

tiently, lest it be intollerable: behold in it Gods anger against sin and his love towards thee; in punishing the one, and chastning the other; if it be light, slight it not; if heavy, murmur not: Not to be sensible of a judgment, is the symptome of a hardened heart; and to be displeas'd at his displeasure, is a sign of a rebellious will.

C H A P XLII.

IF thou desire to be magnanimous, undertake nothing rashly, fear nothing thou undertak'st, and nothing but infamy, dare any thing but injury: the measure of magnanimity, is neither to be rash nor timorous.

C H A P. XLIII.

PRactise in health to bear sickness, and indeavour in the strength of thy life to entertain death: he that hath a will to die, not having power to live; shews necessity not vetrue: It is the glory of a brave

Cent. 4. *Enchiridion.*

brave mind to embrace pangs in the very arms of pleasure ; what name of vertue merits he, that goes when he is driven ?

C H A P. XLIV.

BE not too punctual in taking place : if he be thy superiour, 'tis his due ; if thy inferiour, 'tis his dishonour : it is thou must honour thy place ; thy place not thee. It is a poor reward of worth that consists in a right hand or a brick-wall.

C H A P. XLV.

PRAY often, because thou sinnest always, repent quickly, lest thou die suddenly. He that repents it, because he wants power to act it, repents not of a sin, till he forsakes it : he that wants power to actuate his sin, hath not forsaken his sin, but his sin him.

C H A P. XLVI.

MAKE Philosophy thy journey, Theology thy journeys end:
Philosophy

Philosophy is a pleasant way, but dangerous to him that either tires or retires: in this journey it's safe, neither to loiter nor rest, till thou hast attained thy journeys end; he that sits down a Philosopher, rises up an Atheist.

C A A P. XLVII.

Fear not to sin, for Gods sake, but thy own; thy sin overthrows not his glory, but thy good: he gains his glory not only from the salvation of the repentant, but also from the confusion of the rebellious: there be vessels for honour, and vessels for dishonour, but both for his honour. God is not grieved for the glory he shall lose for thy improvidence, but for the horror thou shalt find for thy impenitence.

C H A P. XLVIII.

Insult not over misery, nor deride infirmity, nor despise deformity. The first shews thy inhumanity; the second thy folly; the third, thy pride: he

Cent. 4. *Enchiridion.*

he that made him miserable, made thee happy to lament him: he that made him weak, made thee strong to support him: he that made him deform'd, gave thee favour to be humble: he that is not sensible of anothers unhappiness, is a living stone, but he that makes misery the object of his triumph, is an incarnate Devil.

C H A P. XLIX.

MAke thy recreations servants to thy businesses, lest thou become slave to thy recreations: when thou goest up into the Mountain, leave thy servant in the valley: When thou goest to the City, leave him in the Suburbs. And remember, the Servant must not be greater than his Master.

C H A P. L.

PRAISE no man too liberally before his face, nor censure him too lavishly behind his back; the one favours of flattery, the other of malice; and

and both are reprehensible: the true way to advance anothers vertue, is to follow it, and the best means to cry down anothers vice, is to decline it.

CHAP. LI.

IF thy Prince command a lawful act, give him all active obedience: if he command an unlawful act, give him passive obedience. What thy well grounded conscience will suffer, do chearfully without repining; where thou mayst not do lawfully, suffer couragiously, without Rebellion: thy life and livelyhood is thy Princes; thy conscience is thy own.

CHAP. LII.

IF thou givest to receive the like, it is exchanged to receive more, it is covetousness: if to receive thanks, it is vanity: if to be seen, it is vainglory; if to corrupt, it is bribery; if for example, it is formality; if for compassion,

Gent. 4. *Enchiridion.*

compassion, it is charity; if because thou art commanded, 'tis obedience. The affection in doing the work, gives a name to the work done.

C H A P. LIII.

Fear Death, but be not afraid of Death. To fear it whets thy expectation: To be affraid of it dulls the preparation: if thou canst endure it, it is but a sleight pain; if not, it is but a short pain: to fear death is the way to live long; to be affraid of death, is to be long a dying.

C H A P. LIV.

IF thou desire the love of God and man, be humble; for the proud heart, as it loves none but it self, so it is beloved by none but it self: the voice of Humility is Gods Musick, and the silence of Humility is Gods Rhetorick. Humility enforces, where neither Vertue nor Strength can prevail, nor Reason.

CHAP.

C H A P. LV.

Look upon thy burning Taper, and there set the Emblem of thy Life; the flame is thy Soul, the wax thy Body, and is commonly a span long; the wax (if never so well tempered) can but last his length; and who can lengthen it? If ill tempered, it shall waste the faster; yet last his length; an open window shall hasten either; an extinguisher shall put out both: husband them the best thou canst, thou canst not lengthen them beyond their date: leave them to the injury of the Wind, or to the mercy of a wasteful hand, thou hastenest them, but still they burn their length: but puff them out, and thou hast shortened them, and stopp'd their passage, which else had brought them to their appointed end. Bodies according to their constitutions stronger or weaker, according to the equality

lity , or inequality of their Elements , have their dates , and may be preserv'd from shortning ; but not lengthned. Neglect may waste them, ill diet may hasten them, unto their journeys end, yet they have liv'd their length ; a violent hand may interrupt them, a sudden death may stop them, and they are shortened. It lies in the power of man, either permissively to hasten , or actively to shorten , but not to lengthen or extend the limits of his natural life. He only (if any) hath the art to lengthen out his Taper, that puts it to the best advantage.

C H A P. LVI.

DE mean thy self in the presence of thy Prince, with reverence and chearfulness. That without this is too much sadness; this without that is too much boldness : Let thy wisdom endeavour to gain his opinion , and labour to make thy loyalty his
confi-

confidence. Let him not find thee false in words, unjust in thy actions, unseasonable in thy suits, nor careless in his service: cross not his passion, question not his pleasures, press not into his secrets; pry not into his prerogative: displease him not, lest he be jealous: the anger of a King is implacable: the jealousy of a Prince is incurable.

C H A P. LVII.

Give thy heart to thy Creator, and Reverence to thy Superiours: give diligence to thy calling, and ear to good counsel: give alms to the poor, and glory to God: forgive him that ignorantly offends thee, and him that having wittingly offended thee, seeks thee. Forgive him that hath forcibly abused thee, and him that hath fraudulently betray'd thee: Forgive all thine enemies, but least of all thy self: Give
I and

and it shall be given thee ; forgive
and it shall be forgiven thee ; the
sum of all Christianity is Give and
Forgive.

C H A P. LVIII.

BE not too great a niggard in the
commendations of him that
professes thy own quality : if he de
serve thy praise, thou hast discove
red thy judgment, if not, thy mo
desty : honour either returns, or
reflects to the giver.

C H A P. LIX.

IF thy desires to raise thy for
tunes, encourage thy delights to
the casts of Fortune, be wise be
times, lest thou repent too late
what thou gettest, thou gaine
by abused providence ; what
thou lovest, thou lovest by abu
sed patience ; what thou winnest
prodigally spent ; what thou lovest

it is prodigally lost, it is an evil trade that prodigality drives: and a bad voyage where the Pilot is blind.

CHAP. LX.

BE very wary for whom thou become'st security, and for no more than thou art able to discharge, if thou lovest thy liberty. The borrower is a slave to the lender: The Security is a slave to both; whilst the borrower and lender are both eased, the Security bears both their burdens: he is a wise Security that secures himself.

CHAP. LXI.

Look upon thy affliction as thou do'st upon thy physick: both simply a disease, and both are applied for a cure; that of the Body, this of the Soul: if they work, they promise health: if not they threaten death:

Cent. 4. *Enebiridion.*

death : he is not happy that is not afflicted, but he that finds happiness by his affliction.

C H A P. LXII.

IF the knowledge of good whe-
thy desire to good, it is a happy
knowledge : ff by thy ignorance of
evil, thou art surpriz'd with evil, it
is an unhappy ignorance : Happy is
he that hath so much knowledge
of good as to desire it, and but so
much knowledge of evil as to fear
it.

C H A P. LXIII.

WHen the flesh presents thee
with delights, then present upon
thy self with dangers : where there
world possesses thee with vain
hopes, there possess thy self with
true fear : when the devil brings
thee oyl, bring thou vinegar : There
way to be safe, is never to be secure

C H A P. LXIV.

C H A P. LXIV.

IF thy brother hath offended thee,
forgive him freely, and be recon-
ciled: to do evil for evil, is humane
corruption: to do good for good;
civil retribution: to do good for
evil, is Christian perfection: the act
of forgiveness is Gods Precept; the
demander of forgiveness is Gods
President.

C H A P. LXV.

REverence the Writings of ho-
ly men, but lodg not faith
upon them, because but men; they
are good Pools, but no Fountains.
Build on *Paul* himself no longer
than he builds on *Christ*: if *Peter*
renounce his Master, renounce *Pe-*
ter, The word of man may con-
vince reason, but the word of God
alone can compel conscience.

C H A P. LXVI.

IN civil things follow the most; in matters of Religion, the fewest, in all things follow the best: so shall thy ways be pleasing to God, so shall thy behaviour be plausible with men.

C H A P. LXVII.

IF any loss or misery hath befallen to thy brother, dissemble it to thy self; and what counsel thou givest him, register carefully; and when the case is thine, follow it: So shall thy own reason convince thy passion, or thy passion convince her own unreasonableness.

C H A P. LXVIII.

WHen thou goest about to change thy moral liberty into a Christian servitude, prepare thy self to be the worlds laughing-stock: if thou overcome her scolds thou

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thou shalt have double honour: if overcome, double shame: he is unworthy of a good master, that is ashamed of a bad livery.

C H A P. LXIX.

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Et not the falling of a Salt, or the crossing of a Hare, or the crying of a Cricket, trouble thee. They portend no evil, but what thou fearest; he is ill acquainted with himself, that knows not his own fortunes more than they. If evil follow it, it is the punishment of thy superstition; not the fulfilling of their portent. All things are lucky to thee, if thou wilt, nothing but is ominous to the superstitious.

C H A P. LXX.

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O behave thy self in thy course of life, as at a Banquet. Take what is offer'd with modest thankfulness: and expect what is not as yet offer'd with hopeful patience: let not thy

Cent. 4. *Enchiridion.*

rude appetite press thee , nor a
slight carefulness indispose thee ;
nor a sullen discontent deject thee ;
who desires more than enough ,
hath too much : and he that is sa-
tisfied with a little , hath no less than
enough : *Bene est cui Deus obtulit
parca, quod satis est manu.*

C H A P. LXXI.

IS thy child dead ? he is restor'd
not lost : is thy treasure stoln ? it
is not lost, it is restor'd : he is an ill
debtor, that counts repayment loss,
But it was an evil chance that took
thy child, and a wicked hand that
stole thy treasure : what is that to
thee ? it matters not by whom he
requires the things from whom he
lent them : what goods are ours by
loan , are not lost when willingly
restored, but when unworthily re-
ceiv'd.

C H A P. LXXII.

Censure no man, detract from no
man : praise no man before his
face ;

face; traduce no man behind his back. Boast not thy self abroad, nor flater thy self at home: if any thing cross thee, accuse thy self: if any one extol thee, humble thy self: honour those that instruct thee, and be thankful to those that reprehend thee. Let all thy desires be subjected to reason. and let thy reason be corrected by Religion. Weigh thy self by thy own ballances, and trust not the voice of wild Opinion: Observe thy self as thy greatest enemy, so shalt thou become thy greatest friend.

C H A P. LXXIII.

ENdeavour to make thy discourse such as may administer profit to thy self, or standers by, lest thou incur the danger of an idle word: above all Subjects, avoid those that are scurrilous and obscene; Tales that are impertinent and improbable, and dreams.

C H A P LXXIV.

IF God hath blest thee with a Son, bless thou that Son with a lawful calling: chuse such employment as may stand with his fancy, and thy judgment. His countrey claims his ability toward the building of her honour, if he cannot bring a Cedar, let him bring a Shrub: he that brings nothing usurps his life, and robs his Countrey of a Servant.

C H A P. LXXV.

AT the first entrance into thy estate, keep a low sail; thou mayest rise with honour, thou canst not decline without shame: he that begins as his Father ended, shall end as his Father begn.

C H A P. LXXVI.

IF any obscene Tale should chance to slip into thy ears, among the varieties of discourse (if opportunity admit)

admit) reprove it : if otherwise, let thy silence, or change of countenance, interpret thy dislike : the smiling ear is a Bawd to the lascivious tongue.

C H A P. LXXVII.

BE more circumspect over the works of thy brain, than the actions of thy body : these have infirmity to plead for them, but they must stand upon their own bottoms : these are but the objects of few ; they of all : these will have equals to defend them ; they have inferiours to envy them ; superiours to deride them, all to censure them : it is no less danger for these to be proclaim'd at *Paul's* Cross, than for them to be proteſted in *Paul's* Church-yard.

C H A P. LXXVIII,

USe Common-place-Books, or Collections, as indexes, to light thee to the Authors, lest thou be ambitious

Cent. 4. *Enchiridion.*

bus'd : he takes learning upon trust, makes him a fair Cup-board with anothers plate. He is an ill advised purchaser, whose Title depends more on witnesses than evidences.

C H A P. LXXIX.

IF thou desire to make the best advantage of the Muses, either by reading, to benefit thy self, or by writing, others, keep a peaceful soul in a temperate body : a full belly makes a dull brain, and a turbulent spirit a distracted judgment. The Muses starve in a Cooks-shop and a Lawyers study.

C H A P. LXXX.

WHen thou communicates thy self by Letters, heighten or depress thy stile, according to the quality of the party and business : That which thy tongue would present to any, if present, let thy Pen represent to him absent. The tongue

tongue is the minds interpreter, and
the Pen is the Tongues Secretary.

C H A P. LXXXI.

K Eep thy soul in exercise lest
her faculties rust for want of
motion. To eat, sleep, or sport too
long, stops the natural course of her
natural actions. To dwell too long
in the employments of the body, is
both the cause and the sign of a dull
spirit.

C H A P. LXXXII.

B E very circumspect to whose tu-
ition thou committ'st thy Child:
every good Scholar is not a good
Master. He must be a man of invin-
cible patience, and singular obser-
vation; he must study Children, that
will teach them well, and reason
must rule him, that would rule
wisely: he must not take advantage
of an ignorant father, nor give too
much

Cent. 4. *Enchiridion.*

much ear to an indulgent Grandmother ; the common good must outweigh his private gains, and his credit must outbid gratuities : he must be diligent , and sober , not too familiar , or too reserv'd , neither amorous nor phantastick : just, without fierceness : merciful without fondness : if such a one thou meet with, thou hast found a treasure, which if thou know'st how to value, is invaluable.

C H A P. LXXXVIII.

LEt not thy laughter hanſel thy own jest, lest while thou laugh at it, others laugh at thee : neither tell it often to the same hearers, lest thou be thought forgetful or barren. There is no sweetness in a Cabbage twice sod, or a tale twice told.

C H A P. LXXXIV.

IF Opinion hath lighted the Lamp of thy Name, endeavour to encourage

courage it with thy own oyl, lest it go out and stink. The chronical disease of popularity is shame. If thou be once up, beware. From fame to infamy is a beaten road.

C H A P. LXXXV.

Cleanse thy morning soul with private and due devotions, till then admit no business : the first born of thy thoughts are Gods, and not thine, but by sacriledge : think thy self not ready till thou hast prais'd him, and he will be always ready to bless thee.

C H A P. LXXXVI.

IN all thy actions think God sees thee, and in all his actions labour to see him ; that will make thee fear him, this will move thee to love him. The fear of God is the beginning of knowledge ; and the knowledge of God is perfection of love.

C H A P.

C H A P. LXXXVII.

L Et not the expectation of a reversion entice thy heart to the wish of the possessors death, lest a judgment meet thee in thy expectation, or a curse over-take thee in the fruition. Every wish makes thee a murtherer, and moves God to be an accessary. God often lengthens the life of the Possessor with the days of the Expecter.

C H A P. LXXXVII.

PRize not thy self by what thou hast, but by what thou art, he that values a Jewel by her golden frame, or a book by her silver clasps, or a man by his vast estate, errs: if thou art not worth more than the world can make thee, thy Redeemer had a bad penny-worth, or thou an uncurious Redeemer.

C H A P.

C H A P. LXXXIX.

L Et not thy Fathers , nor the Fathers , nor the Church thy Mothers belief , be the ground of thine : The Scripture lies open to the humble heart , but lockt against the proud inquisitor ; he that believeth with an implicite Faith , is a meer Emperick in Religion.

C H A P. XC.

OF all sins take greatest heed of that which thou hast last and most repented of. He that was last thrust out of doors , is the next readiest to croud in again : and he that thou hast sorely baffled , is likeliest to call more help for a revenge. It is requisite for him that hath cast one Devil out , to keep strong hold lest seven return.

CHAP.

C H A P. XCI.

IN the meditation of divine mysteries keep thy heart humble, and thy thoughts holy, let Philosophy not be ashamed to be confuted, nor Logick blush to be confounded; what thou canst not prove approve; what thou canst not comprehend believe; and what thou canst believe admire; so shall thy ignorance be satisfied in thy faith, and thy doubts swallowed up with wonders. The best way to see day-light is to put out thy candle.

C H A P. XCII.

IF Opinion hath cried thy Name up, let thy Modesty cry thy Heart down, lest thou deceive it, or it thee: there is no less danger in a great Name, than a bad, and no less honour in deserving of praise, than in the enduring it.

C H A P.

C H A P. XCIII.

USe the holy Scriptures with all reverence, let not thy wanton fancy carve it out into jest, nor thy sinful wit make it an advocate to thy sin ; it is a subject for thy faith not fancy ; where a wit and blasphemy is one trade, the understanding is bankrupt.

C H A P. XCIV.

DO'st thou complain that God hath forsaken thee ; it is thou that hast forsaken him : 'tis thou that art mutable : in him there is no shadow of change ; in his light is life : if thy will drive thee into a dungeon, thou mak'st thy own darkness, and in that darkness dwells thy death, from whence, if he redeem thee, he is merciful, if not he is just ; in both he receives glory.

CHAP.

C H A P. XCV.

MAke use of time ; if thou lov'st Eternity: know, yesterday cannot be recall'd, too morrow cannot be assured ; too day is only thine, which if thou procrastinate, thou lovest ; which lost, is lost for ever. *one too day, is worth two too morrows,*

C H A P. XCVI.

IF thou be strong enough to encounter with the times, keep thy station ; if not ; shift a foot to gain advantage of the times. He that acts a Begger, to prevent a Thief, is near the poorer. It is a great part of wisdom, sometimes to seem a fool.

C H A P. XCVII.

IF thou intend thy writings for the publick view, lard them not too much

much with the choice lines of another Author, lest thou lose thy own gravy : what thou hast read and digested , being delivered in thy own stile, becomes thine. It is more decent to wear a plain suit of one entire cloth, than a gaudy garment chequerred with divers richer fragments.

C H A P. XCVIII.

IF God hath blest thee with inheritance and children to inherit , trust not the staff of thy family to the hands of one. Make not many beggers in the building up of one great heir , lest , if he miscarry through a prodigal will , the rest sink through a hard necessity. Gods allowance is a double portion : when high blood and generous breeding, break their fast in plenty, and dine in poverty, they often sup in infamy. If thou deny them Falcons wings, to prey on fowl, give them Kites stomachs, to seize on garbidge.

C H A P.

C H A P. XCIX.

BE very vigilant over thy Child in the *April* of his understanding ; lest the frosts of *May* nip his blossoms. While he is a tender *Twig*, streighten him ; whilst he is a new *Vessel* season him ; such as thou mak'st him, such commonly thou shalt find him. Let his first lesson be *Obedience*, and the second shall be what thou wilt. Give him Education in good Letters , to the utmost of thy ability and his capacity. Season his youth with the love of his *Creator* , and make the fear of his God the beginning of his knowledge. If he have an active spirit , rather rectifie than curb it ; but reckon idleness among his chiefest faults: Above all things , keep him from vain, lascivious and amorous pamphlets, as the *Prim-mers* of all vice. As his judgment ripens, observe his inclination, and tender him a *Calling* that shall not cross

cross it : forced *Marriages* and *Callings* seldom prosper. Shew him both the *Mow* and the *Plough* ; and prepare him as well for the danger of the *Skirmish* , as possess him with the honour of the prize. If he chuse the profession of a Scholar , advise him to study the most profitable Arts: *Poetry* and the *Mathematicks*, take up too great a latitude of the soul, and moderately used, are good *Recreations*, but bad *Callings*; being nothing but their own *Reward*. If he chuse the profession of a *Souldier* , let him know withal, *Honour* must be his greatest wages, and his enemies his surest *pay-master*. Prepare him against the danger of a war , and advise him of the greater mischiefs of a *Garrison*. Let him avoid *Debauchedness* and *Duels*, to the utmost of his power , and remember he is not his own man : and (being his *Countrys* servant, hath no estate in his own life. If he chuse a *Trade*,
teach

Cent. 4. *Enchiridion.*

teach him to forget his Fathers *House*, and his Mothers *Wing*. Advise him to be conscionable, careful, and constant. This done, thou hast done thy part, leave the rest to providence, and thou hast done it well.

C H A P. C.

Convey thy love to thy friend, as an arrow to the mark, to stick there; not as a ball against the wall, to rebound back to thee: that friendship will not continue to the end, that is begun for an end.

Meditation is the *Life of the Soul*,
Action is the Soul of Meditation,
Honour is the reward of Action:
So meditate, that thou may'st do, so
do, that thou may'st purchase Honour;
for which purchase give God the Glo-



I N I S.

